

Vivek Dhairya Aashray : in pragmatism and profession

Based on
Vivekdhairyashraya...
by
Shri Vallabhacharyaji



Explanation By : **Dr. Piyush Parikh**

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by Shri Vallabhácháryají

Explanation By : **Dr. Píyúsh Parikh**

आश्रय

ऐहिके पारलोके च
सर्वथा शरणं हरिः

धैर्य

त्रिदुःख सहनं धैर्यम्

विवेक

विवेकस्तु हरिःसर्वं
निजेच्छातः करिष्यति

Based on :

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Vivek Dhairya Aashray in Pragmatism and Profession

Explained by:

Dr. Piyúsh Parikh

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**Contributed in the sweet memory of Late Dr. Umabahen Sheth from
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ગો. (ડૉ.) શ્રીવાગીશકુમારજીનો જાણ સ્વીકાર

વિવેકધૈર્યાશ્રય વ્યવહારમાં અને વ્યવસાયમાં - આ પુસ્તિકાનું વિમોચન

જેઓના વરદકરકમલો દ્વારા સંપાદિત થયું એવા

ગો. (ડૉ.) શ્રીવાગીશકુમારજી મહોદય (કાંકરોલી યુવરાજ)

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સેવક, પીયૂષના

સાષ્ટાંગ દંડવત્ પ્રણામ

Gratitude towards Goswami (Dr.) Shri Vágíshkumarjī

My indebtedness shall always remain to
Goswami (Dr.) Shri Vágíshkumarjī mahodaya (Kankroli Yuvraj)
at whose pious hands this booklet
Vivekdhairyáshraya in Pragmatism and Profession
was released

Sáshtang Dandvat Pranám
by Sevak Píyúsh

અર્પણ

પાનખરશી બનેલી મારી જિંદગીમાં

પુનઃવસંત આણવા,

વસંતાધિપે જેને મારા જીવનમાં

સહધર્મચારિણી તરીકે મોકલી

તે

સૌ. વર્ષાને.....

Dedicated to

Sau. Varsha

Sent by Vasantádhīp in my life
who walked side by side in my pursuits,
who brought back spring in my life
which otherwise was languishing
in Autumn.

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About the booklet

The ancient Vedic tradition of India has endowed the world with five eminent ácháryas. Each of the ácháryas has brought about a philosophy befitting the contemporary social fabric. People at large could follow the prescribed path and could grow spiritually.

Shri Vallabháchárya was the fifth among the acharyas. He came to be acclaimed as Jagadguru. The philosophy promulgated by the Jagadguru is known, as Shuddhádwait Brahmaváda. The edifice built on this basic principle is Pushti Sampradaya. The duty to which the followers of the sampradaya are committed is that of serving the Vrajadhip-Krishna and chanting the name of the performer of Dashedlila-Krishna.

Shri Vallabhacharya authored sixteen books to enlighten his followers and to explain them the principles of his sampradáya. These books are known as Shodash Granthas.

These books are like the sixteen sanskaras prescribed in Dharmashashtra. For the vaishnavs who heartily follow the sampradáya, these books are like sixteenfold embellishments. Bhagwán Shri Krishna and Shri Vallabháchárya are pleased at the adornment of these vaishnavs.

The speed of life now a days has made everybody impatient and lose dhairya. There is dearth of even thought-process of how to lead the life, let apart taking refuge in Guru or God. In such a situation Maháprabhují has guided the masses as to how to inculcate vivek (thoughts) and dhairya (endurance) and finally seek the aashraya (refuge), through his book titled 'Vivek Dhairya Aashraya'.

In 1994, I met with a gruesome car accident. I lost my doctor-wife and two brilliant sons. 'Vivek Dhairya Aashraya' worked as the unfailing remedy to keep me in balance in the hour of crisis.

In 1995 Param Pujya Shri Navneet Priya Shástrijí (Nadiádwala) arrived in Bharuch. His blessings have always been showered on me. He initiated me in study of Shrimad Bhagwat. He also inspired me for the formation of " Shri Bhagwat Parivar" with the help of certain other vaishnavs of Bharuch. Slowly, more and more Vaishnavs started taking interest. I started discussing and explaining the books and volumes of the sampradáya in the satsangs that we had. By the grace of God, people had exhilarating experience from such satsangs.

Shri Govindbhái Parikh also used to attend the satsangs regularly. He is serving as Additional General Manager in GNFC. By God's wish he thought why not the benefit of satsang be extended to a larger sphere of people? He is part and parcel of BDMA, which is the association of the Management community of Bharuch District. Its members are from the various industries and other organizations and represent the intelligentsia of Bharuch district.

BDMA General Secretary Shri A. K. Sahni and committee members Shri G.M. Patel and Shri G. C. Sháh took a keen interest in arranging my evening talk on the book 'Vivek Dahirya Aashray' in the Corporate Building Auditorium of GNFC.

It took one and a half hours to explain only about the 'vivek' out of the 'vivek dhairya and aashray'. The question answer session was also quite absorbing and interesting. The commentary on dhairya and aashray remained pending. There was a mixed expression of amazement and joy on the faces in the audience. With the consent of BDMA President Shri M.M. Bhatt, it was decided that two more lectures would be arranged to complete the text.

The next lecture was on 'dhairya' and the third one was for 'aashraya'. Many from the audience including Shri Ranchhodbhai Shah (Life-force of Amity school) communicated to me that if the lectures are published in the form of a book, many people could derive the benefit. I also started feeling like putting this in the form of a booklet to the corporate field because there is a unanimous acceptance of the spiritual concepts in management now a days. Three lectures had touched the hearts of the audience. They were found relevant to the day-to day management; this was giving me a clue to put these to the whole management community.

At first I started writing down the lectures listening to the recorded tape. Shri Pannálalbhái Sheth and Shri Jayeshbhái Parikh helped me in this process. They jotted down the lectures and finally I edited the text to give it the shape of a book. It was essential to translate it into English to put the book across to the corporate world. With the help of Shri Govindbhái Parikh I got in touch with Shri Gautambhai Trivedi of GNFC who translated the text from Gujarati to English. I am thankful to all these persons. Also I am thankful to Shri M.M.Bhatt, President, BDMA for blessing me with the Foreword of this booklet.

There have been commentaries written on this book by learned persons. I had referred to the accounts written by late Shri Rameshbhái Parikh and Shri Navaneet Priya Sháshtrijí (Nadiád) in my lectures. I am indebted to these two eminent persons. I am also thankful to all the vaishnav satsangies of Bharuch who made me worthy of 'namsewa'.

I am thankful to Shri Arvindbhai Shah of GNFC who provided the necessary guidance for arranging the programme. I have included the section of poems of certain poets and also have taken help of illustrations from other sources. I am thankful to these poets and other writers.

I am thankful to all those who have directly or indirectly encouraged me. I will always be indebted to BDMA.

અહેસાન મેરે દિલ પે આપકા હૈ અય BDMA

યે દિલ આપકે પ્યારકા મારા હૈ અય BDMA

'Vandan' form Píyúsh

Preface to Second Edition

It is a matter of great satisfaction and encouragement to put before you the second edition of 'Vivek Dhairya Ashray in Pragmatism and Profession'. The underlying message for me is that the message of Shri Vallabhachariya spreads by its own strength and purpose. It also brings 'Pushti' to be the medium of the message.

The first edition of 'Vivek Dhairya Ashray – in Pragmatism and Profession' is well-received by the community at large. BDMA's efforts for making and distributing the book is laudable. It is heartening to note that the management associations across the country, to whom copies were sent, have appreciated the effort. Some of them have come up with requests of more copies.

1000 copies of first edition have come to run short within a short time period. Hence the second edition. During the lectures on the subject based on which the book is written, the audience and the speaker have come closer by former's questions. Much the same way reflections on the book by readers have served the purpose of lessening the distance between the writer and the readers. These reflections are added in this edition. The opportunity is also taken to correct certain mistakes which were pointed out by scholarly Shri Vaikunthbhai by his painstaking effort. I am thankful to him for the same.

The initiative of bringing out the second edition of the book is taken by BDMA. I am thankful to the organization for such gesture. I am sure the book when put in the hands of the young managers of various industries and organizations, will leave an indelible imprint on their pragmatic and professional life.

I feel happy and satisfied while furthering the cause of spreading the message of Shri Vallabhacharyaji. I consider it as reverberation of the original message by him in his 'granth' 'Vivekdhairyaashray'.

Jai Shri Krishna,

- Piyush Parikh

FOREWORD

Dr. Piyushbhai Parikh has been a continuous source of inspiration to the people of Bharuch. The versatile personality of Shri Parikh becomes more resplendent whenever he takes on to the topic of Shri Vallabhacharya's philosophy of life, because that is what he has taken refuge in. A practising doctor, Shri Parikh is widely read, highly acclaimed, a devout singer, a down to earth person, a lucid speaker, an articulate communicator, and above all a distinguished 'vaishnav'. He possesses an outstanding blend of knowledge and power of expression.

The present era of Globalisation has put the management and administrative community into a whirlwind of change. The era of knowledge is ushering in to reign the world. Knowledge about Machines and Money is obtained through any means. However when it comes to 'Man', one has to deal with the 'power of minds'. Where else the knowledge and the treasure chest to be found than in our scriptures? Time-tested, ever-relevant wisdom has been flowing abundantly through the lineage of Rishis. While the recent generations have taken their roots in the westernized thinking, their saplings are at times withering for want of 'nutrients'. Here comes our heritage handy-preserved through ages to give a new lease of life. India has been fortunate that even after being subjugated for almost a millennium, great souls have served the society and have reminded them of the rich heritage. Shri Jagadguru Vallabhacharya (Mahaprabhuji) is one such shining example.

Jagadguru Shrimad Vallabhacharya had an immense contribution and impact on the rejuvenation process of the society. He established the pushti sampradaya, which provided an all new meaning and zest of life. It is the philosophy put in practice. Necessarily a 'grihastha' way, the sampradaya has changed a number of lives for last 500 years since Mahaprabhuji founded it.

The whole pushtimargiya vaishnav community practices the elements of such a sampradaya. Dr. Piyush Parikh being an exponent of this philosophy has a rich knowledge to share. Dr. Parikh has a long association with various bodies like Bharuch District Management Association (BDMA), Omkarnath Thakur Sangeet Mandal, Book Lovers Forum etc. He has been participating in a number of ways for these bodies. His immense potential was self-revealing in his interactions with the people. Not only the vaishnavs but also all the intelligentsia and the devotees are always eager to listen to him.

BDMA took the opportunity to garner the favour of Dr. Parikh to present a series of evening talks on the unique volume by Shri Vallabhacharya, titled 'vivek dhairya aashray'. Spanning three evening talks, the presentation had taken the audience by awe, both due to the content and the delivery. The talks were delivered in Gujarati. Some of the friends had wished they got the English version of the content. A humble attempt is made here to put the content in English by Shri G.B. Trivedi.

We hope going through this absorbing presentation would immensely benefit the reader.

Jai Shree Krishna

M. M. Bhatt
President, BDMA

Foreward to Second Edition

It is great pleasure for us to bring forth the second edition of Vivek Dhairya Ashray – in pragmatism and profession. It is indeed heartening to know people's increasing interest in the fundamentals of life science, because that is what this book is about. I am sure it is the power of scriptures that spreads itself.

The first edition of this book was released by Goswami (Dr.) Shri Vagishkumarji mahoday (Kankroli Yuvraj). Inspired by the reflections by many individuals and organizations copy of this book deserved to be a reference for each school gore, each entrepreneur, industrialist and bureaucrats, the book was put forward to these cross-section.

“Vivek Dhairya Ashray – in pragmatism and profession” is a book about the wisdom told yesterday for today's manager for their bright and successful tomorrow. The book was widely distributed among the management community by BDMA.

Complementary copies were forwarded to Bharuch District Management Association (BDMA) associates, All India Management Association (AIMA) and it's Local Management Association (LMAs). All have largely appreciated the content and even asked for more copies for their members. They also lauded these efforts put to bring about this book.

Some of the readers have sent their reflections which are added alongwith correction in printing errors in this addition. The encouragement by the readers and the demand for more copies has led to publishing the second edition.

We hope it will reach more hands and spread the wisdom for achieving managerial skills.

- S J Desai
President
BDMA

VIVEK DHAIRYA AASHRAY

વિવેક-ધૈર્ય સતત રક્ષણીયે તથાશ્રયઃ ।
વિવેકસ્તુ હરિઃ સર્વ નિજેચ્છાતઃ કરિષ્યતિ ॥ ૧ ॥

Vivek and *Dhairya* both are required to be always protected in such a way that the *Aashray* is attained. Believing that *Hari* only is doing everything at his will (as well as at the will of his devotees.) is *Vivek*.

પ્રાર્થિતે વા તતઃ કિં સ્યાત્સ્વામ્યભિપ્રાય-સંશયાત્ ।
સર્વત્ર તસ્ય સર્વ હિ સર્વ-સામર્થ્યમેવ ચ ॥ ૨ ॥

If one leaves a scope of doubt in the wishes of *Prabhu* and starts praying for some end, what's one going to get? In fact *Hari* is omniscient and omnipotent. His potential only pervades everywhere

અભિમાનશ્ચ સંત્યાજ્યઃ સ્વામ્યધીનત્વ-ભાવનાત્ ।
વિશેષતઃ સ્ત્રેદાજ્ઞા સ્યાદંતઃકરણ-ગોચરઃ ॥ ૩ ॥
તદા વિશેષગત્યાદિ ભાવ્યં ભિન્નં તુ દૈહિકાત્ ।
આપદ્ગત્યાદિ - કાર્યેષુ હૃદસ્ત્યાજ્યશ્ચ સર્વથા ॥ ૪ ॥
અનાગ્રહશ્ચ સર્વત્ર ધર્માધર્માગ્ર-દર્શનમ્ ॥ ૪.૧/૨ ॥

It is necessary to shed the Pride and its accomplice in an effective way thinking that *Prabhu* is totally in command of one's being. If an exceptional command (by God's wish) is ordained from the inner mind then one may follow the special way (as ordained) different from the *DehaSambandhi*. One should leave the rigidity and stubbornness altogether in pursuing the impossible tasks which are bound to pose difficulties right in the beginning. One should not be over insistent in the work either as per *Dehasambandhi* or otherwise and should hold on to the servanthship of God. While thinking about the results of the *Dharma* or *Adharma*, one must weigh it in the backdrop of being commanded by *Prabhu*.

વિવેકોડયં સમાખ્યાતો ધૈર્યં તુ વિનિરૂપ્યતે ॥ ૫ ॥

Thus *Vivek* is described well here. *Dhairya* is told in a special way.

ત્રિદુઃખ-સહનં ધૈર્યમામૃતેઃ સર્વતઃ સદા ।
તકવદ્-દેહવદ્-ભાવ્યં જડવદ્-ગોપભાર્યવત્ ॥ ૬ ॥

Endure till the end of life the threefold suffering (*Aadhibhautik*, *Aadhyatmik*, *Aadhidaivik*) from allover without grieving or resisting. That is *Dhairya*. In the sufferings related to body etc. one must take it like buttermilk (without much significance).

Sufferings related to senses and perception should be endured like *Jada Bharat*. Sufferings related to *Prarabdha* etc. should be dealt with like *Gopies*.

પ્રતિકારો યદચ્છાતઃ સિદ્ધશ્ચેનાગ્રહી ભવેત્ ।
ભાર્યાદીનાં તથાન્યેષામસતશ્ચાક્રમં સહેત્ ॥ ૭ ॥

If one finds the way to alleviate or mitigate the odds (sufferings), one should not insist not to exercise those and should think that is as per the wish of the God. One must tolerate the hatred of one's wife or relatives as also of others and the wicked.

સ્વયમિન્દ્રિય-કાર્યાણિ કાય-વાડૂ.-મનસા ત્યજેત્ ।
અશૂરેણાપિ કર્તવ્યં સ્વસ્થાસામર્થ્ય-ભાવનાત્ ॥ ૮ ॥

One must give up the sense pleasures related to body, speech and mind. One who is not capable of refraining from the sense pleasures must realize his incapacity and continuously strive to overcome it.

અશક્યે હરિરેવાસ્તિ સર્વમાશ્રયતો ભવેત્ ।
એતત્સહનમત્રોક્તમાશ્રયોડતો નિરૂપ્યતે ॥ ૯ ॥

Only *Shri Hari* is the refuge in dealing with the impossible. Everything is achieved by surrendering to *Hari*. *Dhairya* is told here. Now the *Aashraya* is founded.

ઐહિકે પારલોકે ચ સર્વથા શરણં હરિઃ ।
દુઃખ - હાનૌ તથા પાપે ભયે કામાદ્યપૂરણે ॥ ૧૦ ॥

ભક્ત-દ્રોહે ભક્ત્યભાવે ભક્તૈશ્ચાતિક્રમે કૃતે ।
અશક્યે વા સુશક્યે વા સર્વથા શરણં હરિઃ ॥ ૧૧ ॥

અહંકાર-કૃતે ચૈવ પોષ્ય-પોષણ-રક્ષણે ।
પોષ્યાતિક્રમણે ચૈવ તથાન્તેવાસ્યતિક્રમે ॥ ૧૨ ॥

અલૌકિક - મનઃસિદ્ધૌ સર્વાર્થે શરણં હરિઃ ।
એવં ચિત્તે સદા ભાવ્યં વાચા ચ પરિકીર્તયેત્ ॥ ૧૩ ॥

Hari is the only refuge in all the matters-worldly or otherwise. Only surrender unto *Hari* is helpful in sin, fear, fulfilment of desires, revolt by the devotees, in the disinterest of devotion, in the violation by devotees, in either impossible or conducive circumstances, *Hari* is the only refuge in the act done with pride, in the safety of the resources, in the violation of conduct by the needy, in the disobedience by the disciples, in the conquering of superior mind and for all the pursuits of a man, One must keep on contemplating by mind and repeating in speech this conclusion.

અન્યસ્ય ભજનં તત્ર સ્વતો ગમનમેવ ચ ।

પ્રાર્થનાઃ કાર્યમાત્રેણ તતોડન્યત્ર વિવર્જયેત્ ॥ ૧૪ ॥

One should refrain from serving someone other than Bhagawan and approaching someone other than Bhagawan (in pursuit of some gain etc.)

અવિશ્વાસો ન કર્તવ્યઃ સર્વથા બાધકસ્તુ સઃ ।

બ્રહ્માસ્ત્ર-ચાતકૌ ભાવ્યૌ પ્રાપ્તં સેવેત નિર્મમઃ ॥ ૧૫ ॥

One must not doubt Mahaprabhuji's sayings, Prabhu, Aashray or way of Devotion. It is an impediment. In the event of mistrust remember the Brahmastra episode (How Ravan doubted Brahmastra due to which Hanuman got freed himself) and in the event of trust remember Chatak (who trustfully waits for the raindrops in the Swati constellation). One must face both happiness and sorrow with a sense of detachment.

યથાકથંચિત્કાર્યાણિ કુર્યાદુચ્યાવચાન્યપિ ।

કિં વા પ્રોક્તેન બહુના શરણં ભાવયેદ્દહરિમ્ ॥ ૧૬ ॥

Both the higher acts (Sewa etc.) and lower acts (Worldly duties) should be done as they should be done. There is no point in reiterating. They should be done and be dedicated to Hari.

એવમાશ્રયણં પ્રોક્તં સર્વેષાં સર્વદા હિતમ્ ।

કલૌ ભક્ત્યાદિમાર્ગા હિ દુઃસાધ્યા ઈતિ મે મતિઃ ॥ ૧૭ ॥

Thus Aashraya, which is for the welfare of all at all time, is told. I understand that In Kaliyug, the ways of devotion and knowledge etc. are very difficult to fructify.

॥ ઈતિ શ્રીમદ્ વલ્લભાચાર્ય વિરચિતો વિવેકધૈર્યાશ્રયઃ સંપૂર્ણઃ ॥

Vivek Dhairya Ashray **in pragmatism and profession**

VIVEK

Lecture delivered on 2nd May 2003

There was an evening talk on “**Vivek Dhairya and Ashray**” on 2nd May 2003 at GNFC corporate auditorium. The programme was arranged under the auspices of **Bharuch District Management Association (BDMA)**. The audience comprised mainly of BDMA members, and the people from vaishnav sampradaya and others. I commenced the programme with a prayer followed by other formalities suiting the occasion.

“Most of you in front of me are associated with management. In fact, in first place, what is required to be managed are our lives. A lot of things in our lives need management. An important question: “What is the purpose of life?” needs to be answered.

The seventh chapter of Shrimad Bhagwat Gita is named “Gnyan - Vignana Yoga” in which, Lord Yogeshwar Krishna expounds the meaning of life in the following manner:

‘जीवनं सर्वभूतेषु’ - In all the existing form of life, I am ‘life’. Life is immensely important entity. Even then everyone is not able to manage it. There could be various reasons for the life not able to be managed. It varies from person to person.

We have to tread through various circumstances. We need to keep people around us in our fold. A variety of people in the family and the society need to be dealt with. There are our professions, our likings, our duties our families etc. on one side and on the other, there are people of various backgrounds and propensities with whom we have to interact in one way or other.

Amidst our desires there are goals, of all these people, at times clashing. The management of life becomes difficult in such situations. The poet Shri Venibhai Purohit aptly puts this predicament:

આ તરફ તેની મુરાદો, મુજ ઈરાદાઓ તરફ
બંને બોજા સહેતા સહેતા કાવડ બની ગઈ જિંદગી.

- વેણીભાઈ પુરોહિત

Shravan - the epitome of service unto parents-balances on his shoulder, the bamboo scale with his mother in one pan and his father on the other- both blind. Similarly the bamboo scale of our life has our goals and likings in one pan and the wishes and goals of those in our contact, in the other. Balancing the scale is the management of life.

Mahaprabhuji Shri Vallabhacharya taught to his disciples the manual of management in the book- ‘Vivek Dhairya Ashray’. It is beneficial to one and all in

the society. Before I start talking about ‘Vivek Dhairya Ashray’ let me clarify to you that I do not know the ABCD of Business Management. This is my candid confession to you all who are connected with Business Management. Also I do not know even Business. Oxford dictionary defines business as “ The activity of making, buying, selling or supplying things for money; commerce; trade”

Contemplating on the word ‘BUSINESS’, with the grace of God, the following meaning occurred to me

- B Stands for Best:** Business, be it small or big has three departments: 1) Production 2) Maintenance and 3) Quality control. All the there should be ‘Best’ of its kind.
- U Stands for Updated:** Business requires keeping abreast with the state-of the art technology and the latest, updated information.
- S stands for Serenity:** serenity is necessary in business. It teaches us about what we are not able to change. After all business is not a child’s play.
- I stands for Intelligence:** Sharp intellect is also required for business. Even pragmatic intelligence should be ‘sada’ i.e. altruist.
- N stands for Noble:** nobility should be reflected in our dealings. Holding on to honesty in the most difficult circumstances requires nobility.
- E stands for Effectiveness:** Only effectiveness fetches positive results. Peter Drucker tells: “Intelligence, imagination and knowledge are essential resources, but only effectiveness converts them into results”.
- SS two s, stand for Standards:** The standards narrated above need to be adhered to in business. Then only, the business can be managed successfully.

I am able to tell you all these wise things because I am not involved or connected to any Business or Business Management. I acknowledge that business is difficult in the present time. I am placed like one child psychologist in one story: One child psychologist when he was a bachelor gave six formulae for bringing up the children. It was an outcome of his years of concentrated efforts on the subject. He got married thereafter. He fathered six children. A few years later he confessed: “I had six formulae for bringing up children before marriage. However after marriage, now, I have none with six children to be brought up.

I am not able to resist mentioning here the insistence of Mahatma Gandhiji about the purity of ‘Goal and its means’

Shri Mahaprabhuji describes the people at large to be divided into three types.

One type of people are indifferent. They have no interest in the principles of scriptures or the preachings of the saints. They are extremely self-centered. They are ready to overlook the damage and inconvenience of others for even their petty benefits. They

indulge in proverbial “Eat Drink and make Merry” at the cost of even indebtedness. These people exercise their free will only to their benefit and make their life as “वन” (thick forest)- pitch dark and inhabited with wild animals. Life being a jungle trail does not have any destination for them. They wander aimlessly (like other animals) in the wilderness. It is compared to a “liquid state”. The life is dragged by the current of time, just as the hay-stalk gets carried in the strong river-current. (प्रवाह)

Another type of people passes their lives according to the ways prescribed in the scriptures and the preaching’s of the saints. They have a purpose in life. They long for heaven. They want liberation. They want obtaining heavens or liberation reward their deeds. These people live their lives as if in a hermitage. The world of such people is “मर्यादा” world.

The third type of people is small in number. These people have their lives centered on ‘Krishna’. They also lead life as prescribed by shashtras and as advised by sages, however they do not long for the reward against their deeds. The delight of Krishna is their sole goal. Even in the most difficult times they remain steadfast in the thoughts of Krishna. Mahaprabhuji describes them as “Pushtijeevi” (पुष्टिजीवी) since they are leaving around only Krishna; they are leading their lives as “Madhuvan” or “Vrindavan”.

Mahaprabhuji shows the way to change our lives into ‘Vrindavan’ or ‘Madhuvan’ by attaining “Vivek, Dhairya and Aashray”. Serve Lord Krishna day-in and day-out.

सर्वदा सर्वभावेन भजनीयो ब्रजाधिपः
स्वस्यायमेव धर्मोहि नान्यः क्वापि कदाचन

All the time, with all spirit serve Vrajadhipati(Krishna). It is our only Dharma (duty). There cannot be any duty other than this.

Mahaprabhuji has also ordained “गृहस्थाश्रम” (house hold life). He has preached to do the स्वकर्म being a householder. The duty as a householder, as a professional or as a member of the society should be skillfully performed keeping the utmost and ultimate priority as ‘Krishnaseva’ and ‘Krishnakatha’.

सेवायां वा कथायां वा यस्यासक्ति रूढा भवेत् ।
यावज्जीवं तस्य नाशो न क्वापीति मतिर्मम ।।

If we are stead-fast in ‘Krishna -sewa’ (Service to Lord) and ‘Krishnakatha’ (Praise of Lord) we are destined not to be destroyed.

Mahaprabhuji asks his disciples to maintain the purity of antahakaran – (Mann, Buddhi, Chitta and Ahankar) “innermind”. For cleansing of the ‘innermind’, Vivek, Dhairya and Aashray are necessary.

Let us understand ‘antahakaran’ first to have an idea of Vivek, Dhairya and Aashray.

“Karan”(करण) means instrument. (साधन). “antah” (अंतः) means inner- not visible

from outside. Our limbs are also 'karan' but they are seen from outside. 'antahakaran' is inside hence can not be seen, It is made of four elements 1) Man 2) Chitta 3) Buddhi and 4) Ahankar. Let us know in detail the function of these elements.

1) Man: (Mind) A man is known due to its 'man' Shri Khrishna has told in Gita:

मन एव मनुष्याणां कारणं बंध मोक्षयोः

The reason for both bondage and liberation is 'mind' (man): The mind can make a man as great as Indra. The same mind can bring about the decline of a man to become like a dog. Psychologists consider 'mind' as a bulk of mental activities. They term 'mind' as a consolidated form of all the four elements. Indian spiritualists consider mind as a subtle instrument to know the internal truth. Its place is brain. One of its functions is to raise wishes. These wishes could be bad or good. A 'jiva' (soul) undergoes a number of births and death. The mind accumulates the unfulfilled wishes (vasanas) of all these births. The unfulfilled wishes are always in search of circumstances to get fructified. In the downfall of certain enlightened souls at times, vasanas in their mind are responsible.

One might wonder how such a small instrument like man (mind) could accommodate the 'vasanas' of all the previous births. In the age of computer now it is easy to understand. The way, in which the small chips hold large data, the mind, which is a product of God can store these vasanas. A man's sperm contains the genes, which determine the height, stature, complexion, colour of eyes and hair, intellect or bodily disabilities etc. This is an accepted fact by science. One has to believe in the capacity of the mind to hold all the unfulfilled wishes of all the births of the soul.

One reason of the wishes to be either good or bad depends on with whom we spend our time. The proverb in English verily goes: 'A man is known by the company he keeps.'

Other reason is the inheritance of six fold enemies (shadripu). These are 1) Desires (kama); 2) Anger (krodh) 3) Greed (lobha) 4) Delusion (moha) 5) Pride (mada) and 6) Jealousy (matsarya). These negative tendencies are present in every individual to a varying extent. The cause for good or bad desires is partly responsible due to these "Shadripu".

2) Chitta: The function of chitta is to desire either good or bad. The acceptance of all the good desires emanating from the mind is a good desire where as accepting the bad ones is a bad desire. Living righteously is a good desire and the opposite is a bad desire. There is always a conflict going on in chitta about this. A poet goes on:

ત્યાગ અને રાગની વચ્ચે ચિત્ત એનું ઝૂરતું હતું.

meaning "His chitta was swaying between his likings and his sacrifices."

Even Shakespeare shows the dilemma of "To be or not to be" in Hamlet. In fact for

any successful work the steadiness of and concentration of chitta is essential. Shri Mahaprabhuji has proclaimed.

“चेतस् तत् प्रवर्णं सेवा ”(सिद्धांतमुक्तावली)

meaning ‘The threading of the needle of chitta itself is service’. The work if done with the concentration similar to that required while threading a needle, only brings about service (seva) otherwise it is merely an act. The alertness in any work is only possible if the chitta is steady. Gangasati, an ascetic sati of Saurashtra advises her daughter-in-law:

વીજળીને ચમકારે મોતીડાં પરોવજો પાનબાઈ

અચાનક અંધારાં થાશે રે....

Thread the needle within the spark of the lightning - lest there should be darkness ever after!

Such act would require a tremendous concentration.

3) Buddhi (Intellect): The decision to pursue good desire or bad desire is being made by the intellect (buddhi). ‘sadbuddhi’ selects good desires and ‘kubuddhi’ selects bad desires. Shrimad Bhagwat tells that buddhi contains impressions of several previous births. Accordingly as is our ‘buddhi’, so is our decision. It is certain that ‘sadbuddhi’ is attained only through the grace of God or the guru. Knowledge is the subject matter for ‘buddhi’. We possess both ‘good knowledge’ and ‘bad knowledge’.

4) Ahankar: Here ‘Ahankar’ does not mean ‘ego’. The implementer of whatever good or bad decision arrived at by buddhi is ‘ahankar’. ‘Ahankar’ gets, the work done through our organs. Our organs are slave to this ‘ahankar’.

Thus all our work involves our ‘antahkaran’ fully. In fact it is the king of the body. the work of ‘antahkaran’ is well explained through an example:

After the whole day’s of work at my clinic when I return home, my mind will think of relaxation. Do I read the books of knowledge or do I watch TV? The good or bad desires will be generated by the ‘chitta’ who will be faced with the dilemma. Now the ‘buddhi’ will become the judge. If it abounds in ‘sadbuddhi’, it will decide in favour of reading books and my ‘ahankar’ will implement the decision by fetching the book by my hands and by ordering my eyes to read.

The psychologists call the entire ‘antahkaran’ as ‘mind’. There are constantly three types of processes going on. God has bestowed us with three types of organs correspondingly.

- (1) The process related to knowledge - to know our brain (head) is the organ.
- (2) The process of feeling - the act of love, which is done by ‘heart’

and

- (3) The process of action - the act of implementing, for which our 'limbs' are the organs.

The introduction of 'antahkaran' is necessary before entering 'Vivek Dhairya Aashray' because it helps us know that Vivek is acquired through Knowledge; Dhairya is acquired through Action and Aashray is acquired through Bhakti (emotions)

Ordinarily the mind reigns on us but attaining 'Vivek Dhairya Aashray' makes us reign our mind. With that we can manage our lives and occupation well. Albeit though it is very difficult to master the mind, Arjun to Shri Krishna in Gita raised the same difficulty:

चंचलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।

meaning: The mind is very unstable. How to control it? Shri Krishna replied, "By constant practice and by sense of detachment" (अभ्यासेन, वैराग्येण)

'Vairagya' is Detachment-means not getting attached to anything other than 'Shri Krishna', 'Abhyas' means continuous trial. It is only possible through faith and trust. We are able to see the proliferation of religious discourses, satsangs etc. but the results are not visible. This is due to our lack of faith and trust. While listening to discourses, we do augment our knowledge but when it comes to putting these principles into practice, we at times falter. Mahatma Gandhi used to tell that it is enough to implement a handful in place of listening to Tones of discourses.

Man is indeed an intelligent animal. But it is not only in intellect that it is different from other animals. It is not only on the basis of intellect that a man can be differentiated from other animals. Isn't the honeybee building the hives of hexagonal shape intelligent? Isn't the weaverbird (सुगरी) building her beautiful nest intelligent? Aren't the ants that put teamwork to do the Herculean task of moving a large insect intelligent? Verily, then the intelligence is not the only criterion, which make man a unique animal.

Scriptures have identified the dharma (righteousness using a choice to do either a good or bad act) as the element, which make the man unique. One quote goes like this:

धर्मेण हीनः पशुभिः समानः

meaning , a man without righteousness is like an animal.

आहारनिद्राभयमैश्वर्यं च सामान्यमेतत्पशुभिर्नराणाम् ।

धर्मो हि तेषां ह्यधिको विशेषः धर्मेण हीनाः पशुभिस्समानाः ॥

The commonality between a man and an animal is in eating, sleeping, fearing and reproducing. Only righteousness makes man unique, without which he is like an animal.

The righteousness is not merely a matter to talk. It is something to be put into practice. That requires the trust and faithfulness of purpose. With such sincerity only we must attain Vivek, Dhairya Aashray. We should do this unflinchingly even amidst adversities.

Now we shall think about **Vivek**:

‘Vivek’ has a number of connotations.

- (1) The proper behaviour with those whom we meet is ‘Vivek’ in common parlance. We come across many pragmatic and eloquent talkers.

Once the famous music director Kalyanji met a director of a film. He asked Kalyanjibhai to deliver such music so that the film would make a ‘hit’. Kalyanji promptly replied, “I have three kinds of music. Allopathic, Ayurvedic and Homeopathic. Which one would you like? The director was puzzled. He asked Kalyanjibhai to elaborate. On that he said that the Allopathic music is one, which is at once accepted and brings brisk business. Ayurvedic music will set the trend a bit slowly. Now the director became impatient to know how the Homeopathic music would sell. Kalyanjibhai told that the music without any guarantee is Homeopathic. This is the pragmatism (Vivek)

- (2) The other meaning of Vivek is associated to character of a man. We need to keep relations with many people. However we are intimate only to the noble and charactered people. At times the unscrupulous people also reach a higher position in the society. Although we keep in touch with them, we do not wish they come anywhere near us. We say: “Character is lost, everything is lost.” This is another form of vivek. We call ‘Rama’ an epitome of vivek due to his nobility and character.
- (3) According to scriptures knowing the difference between the nitya (true) and anitya (untrue) is ‘vivek’. It is also known as ‘nirkshir’ (नीरक्षीर) vivek. The swan separates milk and water from its mixture.
- (4) Another meaning of vivek as per the dictionary is ‘solitude’.
- (5) One meaning is ‘utensil for water.’
- (6) Another meaning of ‘vivek’ is thought.

Among all these meanings, Shri Mahaprabhuji has picked up **‘thought’** as the relevant connotation. All thoughts cannot become ‘vivek’ but the noble thoughts are ‘vivek’. The process of becoming one with God while living upto the principles preached by Mahaprabhuji itself is ‘vivek’. Thus, vivek is cultured and polite thoughts. The consolidation of good thoughts is vivek. Vivek is associated to knowledge and intellect. This is the reason why Mahaprabhuji has taught us vivek - it is to make our intellect one with God. The Rishies in Upnishad have wished that let the good thoughts enter us from all the directions which is put as the verse:

9 આનોભદ્રાઃ ક્રતવોયન્તુઃ સર્વતઃ‘

Let us know the etymology of word ‘vivek’. Only then we will be able to grasp the meaning of ‘vivek’ preached by Mahaprabhuji.

વિગતં વં સુખં યસ્માત્ વિવં તસ્મિન્ વિવેકં
સુખં યેન સઃ વિવેકઃ

The happiness, which is not attained by experience but is achieved by understanding and intelligent decision-making, is ‘vivek’.

Mahaprabhuji ordains:

વિવેકસ્તુ હરિઃ સર્વં નિજેચ્છાતઃ કરિષ્યતિ :

Here two types of vivek are inherent. (1) Shri Hari is omnipresent and omniscient and (2) It is only by the wishes of Shri Hari that everything happens. Every bit of life, Vivek Dhairya and Aashry are worth protecting.

The God has several names. Several addresses. One poet has sung:

હરિ તારાં નામ છે હજાર, કયા નામે લખવી કંકોત્રી
નિત નિત બદલે મુકામ, કયા ગામે લખવી કંકોત્રી.

Mahaprabhuji uses the name ‘Hari’ among the various names of the Lord.

In Mahabharat, Yudhishtir asks Krishna why he was called ‘Hari’. To which Shri Krishna answers: “Because I like green colour (હરિત્વર્ગ) I am ‘Hari’; because I take away that which is offered in yajna that is why I am ‘Hari’; because I take away the sufferings of my devotees, therefore I am called ‘Hari’”. Mahaprabhuji assures his disciples that ‘Hari’ himself will take away their troubles once they become his devotees. The need is to become the God’s people. The intellect is to be trained for this purpose. Find the presence of God everywhere- in all the objects living or non-living.

The great poet Narsinh Mehta sang:

અખિલ બ્રહ્માંડમાં એક તું શ્રીહરિ, જૂજવે રૂપે અનંત ભાસે

The scriptures tell:

“સર્વંચલ્વિદં બ્રહ્મ”

The ‘Brahma’ of veda is ‘paramatma’ of Gita and Bhagwan of Bhagawat. Shrimad Bhagwat Proclaims: (SK-1 / Adh-2 / Shl-11)

“વદન્તિ તત્તત્ત્વવિદસ્તત્ત્વં યજ્ઞજ્ઞાનમદ્વયમ્ ।
બ્રહ્મેતિ પરમાત્મેતિ ભગવાનિતિ શબ્દાતે” ॥

This very element is ‘Sacchidanand’, which ‘Hari’ manifests for annihilating the

sufferings of his devotees. In the eighth chapter of Bhagwat, the story of Gajendra is narrated. In that the episode in which the one who saves the king elephant from the clutches of the crocodile is none other than 'Hari'.

In such 'Satchidanand' 'sat', 'chit' and 'anand' are interwoven. From the element of 'sat' the material world is formed. The 'chit' and 'anand' elements are dormant in such 'jada' jagat. That it even if present they are not manifested. If 'chitta' and 'anand' elements are reactivated in 'jada' (matter), the same becomes live. The flute of Krishna made such transformations happen.

Shri Mahaprabhuji stayed in 'Vraj' about 500 years ago. There is a place called Bahulavan there. The residents of the area (Vrajvasis) used to offer prayer at an altar of a cow named 'Bahula'. A true historic story is associated with that altar.

Before thousands of years, a cow named 'Bahula' lived there. Daily she used to graze with other cows in the meadows. She gave birth to a calf. Once as she was returning from the meadows in the evening with other cows, a lion suddenly appeared. All other cows ran away, except 'Bahula', who got entangled. The lion prepared himself to kill her. Bahula appealed to him that her calf would be hungry in the manger and should the lion leave her, she would go and come back after feeding the calf. The lion allowed her to go on the condition to return. She went to the manger, fed her calf and returned to the lion. On seeing her back, the lion was so overcome by her truthfulness that he left the cow unscathed. Since then the people started revering her. When she died, people made her altar and regularly prayed there.

When Mahaprabhuji visited 'vraj', a Muslim ruler was ruling the area. Since Muslims do not believe in Idol worship, the ruler in order to put across his point ordered that people could perform 'pooja' at the cow only if the cow (made of stone) would eat grass. Mahaprabhuji went to Bahulavan. He reinvoked the 'chitta' element of the cow and indeed the cow of stone started eating the grass!

Even "Nrishinh" came out of a stone pillar.

The 'chitta' element of 'satchidanand' manifests itself as 'jiva'. Jiva has both 'sat' and 'chitta' elements manifested. The 'anand' element is hidden. Scriptures call it the 'antaryami'. When by the grace of Guru or Prabhu the hidden element, the dormant 'anand' is reactivated, the 'jiva' also manifests as 'satchidanand'. The 'jiva' is therefore the part and parcel of 'Bhagwan'. In Gita Shri Krishna has told.

ममैवांशो जीवलोके जीवभूतः सनातनः

Mahaprabhuji therefore always reminded his disciples that 'Hari' is omniscient and omnipresent.

If you inculcate such an attitude in the life where in whom so ever comes in your contact is the same element as 'Hari', you will enjoy your life. The people who look to be doing badly of me or doing injustice to me are in fact only a delusion of mine.

They are in fact the elements of 'Hari'. So I must not be unhappy by their behaviour. This attitude is obtained only through sustained practice. It brings to an end all the conflicts.

The important fact is that this world is a playground of God (Hari). God plays his schemes. These are but the wishful gimmicks of the Lord. All the individual or universal experiences are but his own. The God is full of 'Anand'. So all his play ought to be filled with happiness. Just as a child playing with a toy would at times break it and at times make it or even may smash it altogether. In all the incidents however we would try to find either 'happiness' or 'sorrow' - but the child is enjoying it all as 'happiness'. It will play unto its wish.

We need to develop such a viewpoint for all individual or worldly happenings. We need such an intellectual thinking (વિવેક). We must think that all that happens is the God's wish.

પ્રભુથી સૌ થાય કંઈ, અમથી ન થાય કંઈ,
રાઈનો પર્વત કરે, પર્વત બાગની માંડી

The God is free. His will is also free. The learned people say that it is easy to know God but is very difficult to know his wishes. These wishes are the force of God. When, Where, How and Why they apply is not discernible.

It seems the world is like a mega industry. Like any big industrial house it has three divisions: Production, Maintenance and Quality control. The goods are produced in Production deptt., Maintenance is responsible for the efficient sustenance. Quality control disposes the goods with poor quality and maintains quality of product.

The world, a factory made by God has a division for production, which produce 'jivas'. The head of this department is Brahmaji. Vishnu, the head of the Maintenance department is responsible for the sustenance. The Quality control, which disposes the 'jivas', is headed by Rudra-shiva. In The letter GOD G= Generator, O= Operator and D=Destroyer.

Naturally it is therefore said that even a leaf of a tree can't move without the wishes of such omnipotent 'Hari'. Whatever all the 'jiva' of the world are doing is but the wish of God. 'Jiva' himself can't do anything.

હરિનો ધાર્યો મનસૂબો હર બ્રહ્માથી નવ ટળે
ચિત્ત તું શીદને ચિંતા કરે કૃષ્ણને કરવું હોય તેમ કરે.

Hence if somebody misbehaves with us or seems to be harming or hurting us on face value, we must think that only God has designed to bring about something good to us.

Mahaprabhuji accepts this principle in his 'Shuddhawait vad', He says:

નમો ભગવતે તસ્મૈ કૃષ્ણાયાદ્ભુત કર્મણે ।
રૂપનામવિભેદેન જગત્ ક્રીડતિ યો યતઃ ॥

Shri Krishna is there to do wonderful things. He only does everything taking different forms and names. We pray unto such Krishna. Shakespeare has written in one of his plays (Hamlet):

“All the world is a stage, and all the men and women merely players.”

The drama being enacted on the stage of the world is Produced, Directed and Financed by Lord ‘Hari’. He frames even story writing and dialogues. He himself is the musician. He only is enacting various roles. We are playing only a role in his drama. The part that we enact is indeed interesting. The Lord throughout prompts us. We are instruments. He plays us as described in the couplets:

હરિ જંત્રી તું જંત્ર છે, તેમ વાજે વજાડે જ્યમ
કાષ્ઠ પૂતળી નૃત્ય કરે, સૂત્રધાર નચાવે ત્યંમ.
ત્યંમ વિધિ-નિષેધ સૌ હરિ હાથે, તું મિથ્યાતાણી લે શીદ માથે ?
વિચારે જો જીવનું કર્યું હોય, તો દુઃખી જગતમાં થાય ન કોય

The drama, which is enacted on the stage, has a hero, a side-hero, a villain etc. All enact their role as per the director’s wish. The villain who does wrong things is the hero’s embellishment. The hero who does good work becomes villain’s embellishment. They both embellish the drama. We as spectators witness the drama and enjoy. Lord has created such characters on the stage of this world. The whole world works for the good of all. The part that we do is but a small portion of the whole of good work.

When the whole world was in Hari’s stomach, the ultimate element was Hari only in the beginning. In the middle, since the world has been created, the same Hari has been manifesting in various forms and names. In the end when the world will be absorbed in Prabhu, the same Hari will remain.

Thus we inculcate our intellect in such a way that everywhere, in every form we find Hari playing at his will. Poet Kalapi has said:

જ્યાં જ્યાં નજર મારી ઠરે યાદી ભરી ત્યાં આપની

If we look at things in this spirit, there will not be any occasion of disharmony in our dealings and profession. Having thought in this way, let us recapitulate two viveks preached by Mahaprabhuji.

(1) Hari is omnipresent and He only lives in forms and names (2) Everything happens according to Hari’s will.

માનવ જાણે હું કરું પણ કરતલ દૂજો કોઈ
આદર્યા અધૂરા રહ્યા, મારો હરિ કરે સૌ હોઈ.

Mahaprabhuji also describes what is 'avivek' - opposite of vivek- There are three types of 'avivek'. (1) Prayer (2) Pride and (3) Stubbornness.

Mahaprabhuji ordains in the second verse of Vivek Dhairya Aashray:

પ્રાર્થિતે વા તતઃ કિં સ્યાત્ સ્વામ્યભિપ્રાયસંશયાત્ ।
સર્વત્ર તસ્ય સર્વં હિ સર્વસામર્થ્યમેવ ચ ॥

Mahaprabhuji puts how we are related to Prabhu. He describes that everywhere, everything is Prabhu and he is omniscient. He is capable of bestowing anything he wishes. Further, He is our Lord and we are his 'sevak' - servant. Thus our relationship with Prabhu is that of master and servant. In our day-to-day affairs we see that the masters take care of their servants. This is true for an ideal master and servant. The master himself thinks of servants to be in his asylum and treats him well. Hence he does not like the servants who are very demanding.

Our master is Prabhu. He is all knowing. He knows what his devotees (servants) need and when. He gives the right thing at right time to his devotees. But at times we are in a hurry. We start doubting our Master and start praying for help. (As through he is unaware of our circumstances) Mahaprabhuji ordains that praying for reward is 'avivek'. Here prayer means demanding knowingly.

પ્રયત્નેન અર્થ્યતે યથા સા પ્રાર્થના

This is not the prayer, which bridges the gap between Hari and us. By demanding reward (doing prayer) we unwittingly hint as if our master does not intend to help us on his own. Mahaprabhuji does not recommend this. We are at times even smarter to offer bribe for the work to be done.

Once there was a disciple of Hanumanji. He prayed Hanumanji for a lottery of 25 lacs. He offered two tins of oil in the bargain. Hanumanji at once replied, "Should he not get two oil-wells dug in the same amount?"

Our Lord gives us warmth like our parents. Parents, in whichever financial condition protect and nourish their children. Would they like their son begging for help here and there?

Often our situation is like that of a student in a story: Father of a student promised a bicycle if the later stood first in the examination. Unfortunately the boy failed. When asked as to why he failed, the boy replied that he spent his time learning and riding cycle so that he could ride it as soon as he gets it. As servants we need to earnestly keep our master happy. Of course whatever the master has to do, he will do.

Mahaprabhuji has narrated the same point in “Antahkaran Prabodh” which was written before Vivek Dhairya Ashray. There he has said:

‘सत्यसंकल्पतो विष्णुर्नान्यथा तु करिष्यति’

‘Bhagwan’ (God) is committed to do rightful only. He will not do anything otherwise. Therefore

आज्ञेव कार्या सततं स्वामिद्रोहोऽन्यथा भवेत्
सेवकस्य तु धर्मोऽयं, स्वामी स्वस्य करिष्यति (अंतःकरण प्रबोधः)

Meaning: We need to honour the order of the master in any case. It amounts to defying the master if we do not do so. The servant’s duty is to obey his master. Verily, the master will do well of the servant doubtlessly.

Mahaprabhuji says the master is omnipotent. That is why he is able to bestow anything. Let us not demand from him. To get something in bargain is like a business.

Prahalad, even being born ‘Aasur’ was a true devotee who did not believe in ‘Give and Take’ when it came to the Lord. The joy of getting something in natural course is much more than that when we get something on demand. Kabir has expressed this aptly:

सहज मिले सो दूध बराबर मांगने से मिले पानी
खींचने से मिले खून यह कबीर की बानी

Whatever obtained in natural course is like milk, whatever we get on demand is like water, and whatever is obtained by snatching is like blood.

The potential of our Lord is the power of its will. It may work out for you. It may not. Even if it may, it could be even in a different way than usual. He may make it happen, He may not make it happen or even if He does, he may do it entirely differently.

At times in the medical profession we come across cases where a serious patient for whom hopes for survival are minimum, would be alright all of a sudden where as at times patients having come out of danger, suddenly collapse.

In the worldly relations, the master is not happy with the demanding servants. Likewise the Heavenly Lord is bound to be unhappy when demanded of something. In fact it may be required at times to demand from the worldly master but it is never required for the Lord. Poet Dayaram puts it like this.

પ્રભુ પાસે કંઈ ના માંગિયે, માગ્યે પસ્તાવો થાય,
ઉદાસી આવે નાથને, વેપાર સરીખું જણાય.
જણાય એહેવું માટે રખે જાયો ! સેવો શ્રીકૃષ્ણ ધરી સ્નેહ સાચો ;
વણ માગ્યે સહુ આપે એ સ્વામી, નથી અજાણ્યા અંતર્યામી
સેવો શ્રી કૃષ્ણ કૃપાળ (ભક્તિપોષણ-૯૨)

The Lord is our master. He is all-knowing, so He knows every bit of our life. So don't ask. Asking for something is 'avivek'. Not demanding is 'vivek'. Here two more 'viveks' are made known. Lord is our master and we don't have to ask anything from him. We must think that Prabhu pervades everything and Prabhu is omnipotent.

Another 'avivek' told by Shri Mahaprabhuji is '**Pride**'

अभिमानश्च संत्याज्यः स्वाम्यधीनत्वभावनात् ।

Pride should be shed in an effective way. Effective means along with the unfulfilled desires. 'Pride' means (अभितोमानः) the praise and importance received from all sides. Such praises do not get digested. They inflate the 'chitt'. Normally money and fame, knowledge and noble birth bring about pride.

A proud person is accepted outwardly by the society due to certain reasons and circumstances, but inwardly people dislike him. If we ourselves do not like a proud person, who will like us to be full of pride? and how in turn we will be liked by Prabhu?

In the tenth chapter of Bhagwat, there is a narration of the 'rass' (dance) played with the Gopijans (wives of cowherds of Gokul). Both Prabhu and Gopijans do not like being separated from each other. Only Krishna is lovable to Gopijans. Kabir has put it nicely in his couplet, the grief of their separation:

कबीरा कबीरा क्या करे जा जमुना के तीर
एक गोपी के नीरमें बह गए लाखों कबीर

Gopijans are very much elevated in spirit. During the dance (raas) Gopijans started developing pride as to they were the only lucky ones with whom Prabhu preferred to play raas. As such this was a pride of their being bestowed with grace of God Nandji's taking the side of such devotees tells:

क्यों न करेरी गुमान, जीन्हें वश मनमोहन कहान

Why should they (Gopies) be not proud of taking Manmohan (Krishna) into their fold.

However Prabhu did not like their pride. So he vanished from the scene.

They say, "Pride of even the King Ravan was tarnished." At times one believes: I am doing this, I have done this, it was only because of me that this was possible, I only run this factory or profession, It is only with my help that this institute runs, It is only my presence that makes the social project successful. All these feelings inflate our pride and ego. As we say I is always capital. This capital I is a 'gorge' between us. Only if we tumble the letter I sidewise it will serve as a bridge over the 'gorge'. Shri Mahaprabhuji suggests that if we think that we are unto our Lord, we will not be feeling proud.

कर्ता कारयिता हरिः

Only Hari is the doer and he is our Master. All the acts of the world are performed by His wish. We are but his instruments. If we achieve something or do something good it is to Hari's credit. All good work is unto him. We might only be fortunate to have enacted them. We must thank Lord (Hari) for making us a means in good cause. This will help not to inflate our pride even after the success. If the people of world love those who are without pride how much love our Prabhu will shower on such persons!

Narsinh Mehta also told the same thing:

હું કરું હું કરું એ જ અજ્ઞાનતા,
શકટનો ભાર જેમ શ્યાન તણે.

The cart is moving. A dog strides beneath. The dog has an illusion that it is driving the cart!

The Lord makes all the things happen. It is an ignorance to think that things happen because I am present.

The Sun rose and set, moon rose, wind blew, flowers blossomed, rivers rushed, the society throbbed, even when we were not there and will continue doing so when we will not be there.

When India got freedom, her population was 40 crores! Looking at the childhood of Gandhiji, would somebody have thought that he would become a saviour of the nation and would come to be known as Mahatma! This is the free will of our Master. He catapults whomever he wants, or ruin whomever he wants. This is the way he plays. We being the servants of such master must bow down to the feet of the Lord. This will make us humble.

As one poet has put:

નમતાથી સૌ કોઈ રીઝે, નમતાને સૌ માન,
નદીઓ સાગરને ભજે, છોડી ઊંચાં સ્થાન.

The humility will prevent pride from entering the 'chitt'. Thus the attitude that I am unto my Lord will help in shedding our ego.

Stubbornness: (૬૬)

To do only what one likes is the stubbornness. It does not take into account the merit of the issue. Stubbornness drives us away from others.

Quite often the stubbornness emanates from the pride. We must gauge our limits and capacity before commencing a work. The task, which may be beyond our capacity, if attempted, brings a bundle of problems. We are dependent on our master. He would not wish that our tasks met with difficulties. So whenever we face difficulties,

we must think that it is a design of the Lord for the good. So the stubbornness, not to leave the task, should be shed.

We take bath daily. But when we have the 'riding' due to Malaria, will we take bath? No. We must not stick to our guns. We can always avoid taking bath at that time and wait for getting cured.

If I have a capacity of walking 5 kms. (in) a day, if I overexert and try to speed up, it might make me tired and it may become very difficult to reach the destination. If we depend on our Lord, we may not have an occasion to be stubborn. Our stubbornness can become a cause of trouble not only to our own self but to the others as well.

Somebody has rightly said that the planets of the sky (અકાશના ગ્રહો) do not trouble us, but the self generated stubbornness (હઠિયાર); obstinacy (દુરાયાર) or the prejudice (પૂર્વગ્રહ) cause a lot of trouble. We must know our strengths well. Somebody has Truly asked from God.

"Oh God, grant me serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference."

Thus not being stubborn is a kind of 'Vivek'. Mahaprabhuji says that at times God gives us command through our inner mind (અંતઃકરણ). In common parlance we call it the sound of soul. True 'vivek' is to know the purpose behind such a call. If it is for our benefit, the Lord should consider it as a testing of us. If it is useful in any good work, it should always be answered.

Now a days people have fancy for social service. People are enthusiastic about it. People rush to engage themselves in such activities. The intensity and zeal for social service may drag us to think as to when will the famine strike? When will floods arrive? so that I may serve! In the end such activities are also driven by likes and dislikes. Pride and stubbornness are ostensibly evident.

We all might have felt at times that our inner mind inspires to do something- something good! While deriving pleasure and satisfaction out of such acts, our pride, stubbornness is automatically driven away. This is an individual's experience.

Duryodhan, in Mahabharat has confessed:

જાનામિ ધર્મ ન ચ મે પ્રવૃત્તિઃ, જાનામિ અધર્મ ન ચ મે નિવૃત્તિઃ ।

I know what my duty is, what is good, but I am unable to perform it. I also know what is 'adharma' -a bad act, Still I can't refrain myself from doing it. Even a person like Duryodhan had the modesty to confess his weakness! What about us?

In the time of population explosion, it is pertinent to build houses. However if we are to build houses for a handful of people at the cost of a lot of people, we must think.

We must weigh if the society at large is suffering on account of a petty benefit of ours. Considering all these, however our aims should always be higher in all our activities.

निशानयूक्त भाङ्ग, नहि भाङ्ग नीरुं निशान.

Thus distinguishing the good from bad and be dutiful is also a 'vivek'. If we recapitulate the 'viveks' proclaimed by Mahaprabhuji, they are:

- 1) Shri Hari is omni-present. Hari only is the name and form of everything.
- 2) Shri Hari does everything at his free will.
- 3) The relationship between Hari and us is that of Master and servant. We must not demand anything from Hari, because he is all-knowing (and knows what is required by us as well)
- 4) Shed the Pride.
- 5) Carry out the special calls for the good work.
- 6) Shed the stubbornness.
- 7) Evaluate each work for good or bad.

DHAIRYA

Lecture delivered on 13th June, 2003

Dhairya (Endurance):

After explaining about vivek, Mahaprabhuji ordains:

”विवेकोऽयं समाख्यातो धैर्यं तु विनिरूप्यते”

meaning:

Vivek is as told so far. Now the **Endurance** (धैर्य):

Mahaprabhuji gave the order in the title of the book itself. First one has to obtain vivek with efforts. Vivek will beget Dhairya. With the advent of both Vivek and Dhairya (Endurance) will come the Aashray (surrender). Earlier we took a look at inner mind (antahkaran). In that, intellect (buddhi) will be purified by vivek. The mind will be purified by the dhairya (धैर्य) and the aashray (surrender) will purify 'chitt and 'ahankar'. Thus vivek, the dual of vivek and dhairya and the trio of vivek, dhairya and aashray are very essential for the 'jiva'. The most difficult task is to attain vivek. In the Bhagwat, in the Pakshipuran it's importance is described. Shaanak Rishis are ready to perform yajnas at Naimisharanya. Shri Sutaji arrives there. Shaanakrishis ask seven questions to Shri Sutaji. Second among these questions is "How the vivek obtained through devotion, knowledge and renunciation is incremented? In current times even devotion, knowledge and renunciation themselves

are difficult to get. What to talk of the vivek obtained through them. Still difficult would be the increment of the 'vivek'. Even if difficult, the vivek ought to be obtained. 'Vivek' will purify the intellect, which in turn will beget 'Dhairya' which will purify the mind. 'Vivek' is intellectual and 'Dhairya' is mental. The pair is necessary.

Our mind is associated with emotions. Although we are intellectuals, emotion has a lot of importance in our lives. Poet Suresh Dalal tells the same thing as:

લાગણી મારી ગતિમતિ છે, લાગણી મારો દેશ,

બુદ્ધિને હું કહી દઉં છું તું તો ચૂપ જ બેસ.

Mind experiences emotions. It also experiences the excitement. The emotions experienced by mind are of happiness and sorrow.

Happiness and sorrow are different for different people. Osho-Rajnish has described this with an example:

Once in an inn, three travelers stayed together. They were new to the city and also they were unknown to each other. One of them was a young man, one was a middle-aged man and the third one was an old man. After resting in the night, they set forth for their work in the morning. They returned in the evening. They had agreed to narrate the best experience of the day to others.

The young man told, "During my work I came across a beautiful girl. I spent time with her and enjoyed the whole day."

The middle-aged man told that as he had started in the morning, the king's men took him to the king. The king had a practice of welcoming the outsider who met him first. That was the practice of the kingdom. So the king welcomed him and comforted him. He liked the hospitality very much and really enjoyed his stay.

The old man said, "I was suffering from constipation for a week. Today I could pass my stool finally. I felt so happy thereafter."

Thus the happiness derived by all the three was from different sources. The experience of happiness, which is seemingly similar, is in reality different by different persons.

Pleasure, happiness and bliss are different. The pleasure is associated with the senses. When we listen to the song of Zaverchand Meghani sung by the singer like Abheyshinh Rathod, we derive pleasure. As the song finishes, the pleasure follows suit. When we see a movie like Jurassic Park by Steven Spilburg, our eyes see it and we derive pleasure watching. As the movie finishes the pleasure vanishes. The Gujarati letter for pleasure (maja) when read in reverse means 'wine' (jama) which has a characteristic of giving pleasure only for the time-being. These sources of pleasure can become a source of sorrow at times. They have their own side effects.

When we overeat the tasty food, we derive pleasure, but after a while our stomach may make us uncomfortable. Smokers get immense pleasure in smoking. But in long-term, their lungs are damaged and they suffer a lot. The pleasure does not last long.

The experience of happiness is associated with mind. It is retained more than pleasure. It is said at times that happiness or sorrow is nothing but a state of mind. A person who is observing fast even without drinking water might feel happy whereas some other person who is also fasting without taking water might be feeling terrible.

Bliss is associated with the soul. It is eternal. It is part of the sat-chit-anand.

Scriptures have also described three forms of the same thing. (1) Aadhibhautik (2) Aadhidaivik and (3) Aadhyatmic.

Let us exemplify. Let us talk about river Ganga. The flowing water and the current is its 'aadhibhautik' form. The power with which the river Ganga purifies is 'aadhyatmik'. Gangaji even transforms herself into a human form and blesses her special devotees. This is her 'aadhidaivik' form.

The physical pleasure is obtained from the objects. In fact the pleasure is not complete. It is only an experience of the image of the physical pleasure. The real physical pleasure is experienced by the senses.

'Aadhyatmik' bliss is obtained through the 'aksharbrahma'. It is a dwelling place of the Lord. Man attains liberation (moksha) by obtaining knowledge and practising renunciation. Liberation means being one with 'aksharbrahma'. It is more precious than the 'objective bliss' (vishayananda). But the 'Jiva' who becomes one with 'aksharbrahma' obtains bliss.

'adhidivik' bliss is the greatest of bliss. It is known as 'bhajananand'. It is 'swarupanand' when we surrender totally to Krishna, He puts such a power in our body that we can enjoy the bliss which is enjoyed by the Lord himself. Here the bliss is experienced by the 'jiva' and is the greatest of the bliss.

The bliss which is one with that of Krishna's bliss is the greatest for the reason that it is limitless. The scriptures have given calculations for such bliss in the following way.

Suppose there is a king of the greatest empire on earth. He is knowledgeable in vedas. He is healthy. He has capacity to enjoy almost anything. He is a gentleman. If happiness derived by him is one unit, hundred times of that will be of deva-gandharva, hundred times of that will be of eternal souls, hundred times of that will be of ajanaj devas, hundred times of that will be of karmadevas, hundred times of that will be of devalokas, hundred times of that will be of Indra, hundred times of that will be of Bruhaspati, hundred times of that will be of Brahma, hundred times of that will be of 'aksharbrahma'. In such a way the calculation goes for the bliss of aksharbrahma. Over and above there is parabrama krishana, which is unfathomable by even shashtas. Shri Mahaprabhuji in the book 'Krishnashraya' explains in this way:

प्राकृताः सकला देवा गणितानन्दकं बृहत् ।
पूर्णानन्दो हरिस्तस्मात् कृष्ण एव गतिर्मम ॥ (कृष्णाश्रय)

Ishavasya upnishad proclaims:

ॐ पूर्णमदः पूर्णमिदं, पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

This 'purna' is the same as purnanand Krishna. As a doll made of sugar has sweetness in all her limbs, thus all the organs of Krishna are full of bliss.

Mahaprabhuji says that the emotions of the mind shall have to be made one with this purnananda Krishna, so that they do not impact you. To tolerate the torture of the emotions and excitement is dhairya (endurance).

While braving the difficulty the man's life, spirit undergoes change. This change is associated with body and intellect. If the intellect is purified with the 'vivek', then we will be benefited by this first degree of change only so that the change of the life spirit will not be able to touch body and internal process. Change in body for example is the change of voice when a person is angry. Internal change means the change of rate of respiration etc.

When such changes take place, they indicate that we have lost control on ourselves. Such changes make a man a living corpse. One poet has said:

अरमां तमाम उम्रके सीनेमें दफन है ।
हम चलते फिरते लोग मज़ारों से कम नहि ॥

Mahaprabhuji therefore preaches his disciples to cultivate endurance so that all the difficulties are mitigated and dhairya is achieved through mind. Dhairya purifies the mind. That is why the verse:

त्रिदुःखसहनं धैर्यमामृतेः सर्वतः सदा

One must endure the difficulties till one life. Mahaprabhuji himself demonstrated this quality to his disciples. Surdasji has rightly said:

सहन बराबर रहन नहीं अय मन करले सहन
सहन सबका सार है, ये सूरदास की कहन

Shri Mahaprabhuji catagorises the sufferings as three types (1) Aadhibhautik (2) Aadhyatmik and (3) Aadhidaivik.

(1) Aadhibhautik: The sufferings experienced due to the body such as fever, injury etc. and also due to those connected with the body such as husband, wife, son etc. are called 'aadhibhautik'.

(2) Aadhyatmik: Suffering in relation to our inner organs and which are mental are 'aadhyatmik'. They are born out of desires, anger etc.

(3) Aadhidaivik: It is the suffering in relation to the soul. It can also come from the results of actions, which are accumulated, in previous birth (Prarabdha)

Mahaprabhuji explains the methods of mitigating such three types of sufferings. One should look at 'aadhibhautik' suffering as buttermilk. The sufferings due to the body and due to those connected to our body as our family members are secondary and without the real taste (like buttermilk). One should only be concerned about the emotions related to Krishna (which alone hold the nutrients like butter).

Once a cowherd woman was selling buttermilk along with other women. The earth had turned slippery due to rains. Incidentally there was an occasion for running around. All the women slipped and their pots full of buttermilk broke. While all other women were weeping, one of them was laughing. All other women asked her why was she laughing. She told her story. "I was wife of a brahmin. We had a little son. Once we went out on a pilgrimage. We passed through a dense forest. Due to tiredness we went to sleep at one place. There, the young king of that region arrived. Looking at my beauty he was attracted towards me and he abducted me in my sleep. My husband and the son did not know about it. The king brought me to his palace and made me her queen. I thought firmly that my husband would find me one day. So I told the king that I had pledged to feed the beggars daily, and after completing this cycle after a few months only I would surrender to him. The king agreed readily. I got the opportunity to find my husband while serving the beggars.

My husband when woke up, did not find me and was baffled. In the confusion to search for me he even left my son alone. After a long time moving to different places he happened to land up in the kingdom where I was the queen. When he appeared as beggar before me, we recognised each other and contrived to meet in a temple outside the village. I told him to wait in the temple and promised him to join at any cost.

I told the king that my penance was over and that he could make me his queen in real sense. When the king came to my palace in the night, I made him drink excessive wine. The king fell unconscious. I killed him with his sword. In the disguise of the king, I left the palace. Meanwhile my husband was waiting for me in the temple. A snake happened to bite him and he died on the spot. When I reached the temple, I found him dead. I fled from there but landed up in a brothel and was made to serve there.

When my little son woke up in absence of his father and mother, he started crying. A tribesman was passing by that way. He did not have any issue. So he took my son and started bringing him up. My son grew into a man. Unfortunately mere accident he dropped into my brothel engaged us engaged in what we should not have. When I noticed a mark on his body I recognised him to be my son. He confirmed from his father that he was not his real son.

I had no option but to kill myself. So I arranged a pyre and set the fire but the rains poured suddenly and I got drowned in the current. One cowherd saved me and married me.

When I have witnessed so many grave occasions what to cry of the spilt buttermilk? Shri Mahaprabhuji tells that these difficulties in reality train us.

Once there was a little boy in Russia. His father was a drunkard. The little boy wanted to study and wanted to achieve something in life. But his father beat him and did not allow him to continue schooling. He forced him to serve at a shop disposing old books etc. The boy in his spare time used to catch hold of some books, which were discarded by others. He contemplated upon them. Thus he wrote a story himself one day. His friends encouraged him. One eminent Russian writer praised him. His life started changing. The boy, who had patiently endured the difficulties with firmness, finally gave the world a book titled “Mother” which is famous even today.

There is a peculiarity of Krishna’s nature. He is very near to his devotees in their difficulties. That is why Kunti asks from Krishna the ‘suffering’ and not the ‘wealth’ so that Krishna might remain always near her.

If there is any ideal of those who endure sufferings it is the king Rantideva. His story is narrated in the ninth chapter of Bhagwat. Once there occurred a famine in his kingdom. He emptied all his coffers and granaries till they helped the people. Now nothing was left. Next forty-eight hours passed without even water.

One day Rantidev obtained some amount of food and water. When he was about to take food, one guest arrived. He gave him something to eat and when he left, he set for taking food again. Suddenly another guest arrived. Rantidev without showing any displeasure gave him some food as well. Again when he set to dine, third guest appeared that too with a dog. With the utmost humility he gave away whatever food was left. Only water was left now. When he was about to drink water, somebody cried for water from him. He gave away the water to the thirsty and asked the Lord, “O Lord! If you are happy I don’t want riches. But I want that I endure the sufferings of all my subjects by becoming their mind! Rantidev epitomises dhairya (endurance). Such people can change the world.

Somebody has told:

जो तुफानों में पलते हैं वो हि दुनिया बदलते हैं ।

It will be appropriate to remember the patience of Thomas Alva Edison. Edison built the laboratory spending millions of dollars. Once the laboratory caught fire. All the equipments were gutted. Edison looked on with composure, the play of nature. He asked his son, “Where is your mother? Please call her, When will she be able to see such a wonderful sight? Surely God might have found something wrong and wants us to correct it”

In Mahaprabhuji’s Sampradaya sufferings are not considered troublesome and horrible. On the contrary it is an invitation to the (Prabhu) God.

In Mahabharat, the grief that Arjun has is experienced by his mind. The change

Arjun experiences is presented by him as:

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥

This means my limbs are failing, my mouth is drying out, my body is shivering and I feel nervous, I am losing my grip on Gandiv and my skin has burning sensation.

In the first chapter of Gita whatever Arjun has asked, the Lord Krishna answers in chapter Two. Krishna advises Arjun

तान् तितिक्षस्व भारत ।

O Bharat! (Arjun!) Endure it. - The address to Bharat by Shri Krishna seems to be for all of us. Never the less the grief of Arjun has gifted us the Gita! Maharshi Ved Vyas had authored commentary on Vedas, Mahabharat, Brahmsutra etc. Still he felt something wanting. Finally when he wrote Bhagwat, he felt satisfied.

Mahashri Valmiki saw the killing of a bird Kraunch. He felt intense grief. He wrote Ramayana thereafter. Thus, in grief instead of complaining to God, one must pray to him.

Aadhyatmik sufferings should be endured like Jadbharat. In the fifth chapter of Bhagwat, there is a story of Jadbharat. He was the son of Rishabhdev. He inherited his kingdom. He ruled so nicely that his kingdom came to be known as 'Bharatkhand'. He got married, had five sons. He gave the kingdom's responsibility to his sons and arrived in Pulahashram and became steadfast in his devotion (bhakti).

While he was singing God's praises his mind used to go astray. Once he saw a fawn getting drowned. He saved the fawn and got attached to it. So much so that he forgot chanting God's name. Even while dying, his mind was in the fawn. After his death, he was born as a deer. By the grace of god he remembered what had happened in the previous birth. In the third birth, he took birth in a Brahmin family. They were nine brothers and a sister. Still Bharat remembered previous births. So he corrected his mistakes. He started living in his own pursuit as deaf and dumb. His brothers considered him an insane. They made him work in the fields. Bharatiji was totally undemanding. He did not bother about anything. He was happy in whatever he got.

Once the bhils hauled him to a sacrificial alter of Bhadrakali. Bhadrakali herself saved him.

He lifted the palanquin of King Rahugan. The king became angry with Bharatiji and even abused him. However Bharatiji pardoned him and returned only kind words.

Thus Bharatiji endured many sufferings without complaining. On the contrary he gave right advices to even those that troubled him. Thus we also must bring homogeneity with the God serving with all our ten organs and the mind. Ashtachhap poet sings:

‘यह मन लाग्यो श्याम सुंदर अहिर सों ‘

Once our mind dissolves in Madhav, we do not experience grief. Therefore Mahaprabhuji advises his disciples to endure sufferings like Jadbharat.

Aadhidaivik sufferings are to be endured like Gopijanas. In the tenth chapter of Bhagwat there is a description of 'Raas'. Prabhu had the desire of playing 'Raas'. He wanted to grant the Gopijans his grace. He played the flute, which the Gopijans heard at their homes. They ran out leaving whatever they were doing as it was. When they reached, near Krishna, he ordered them to go back. The Gopijans told that they had come to him leaving everything and they wanted to surrender themselves. They told Prabhu that he was the only priority for them. The God was pleased with their reply. Then he played 'Raas' with the Gopinjans. The grief that was struck to the gopijans when they were asked to return home by the God was 'aadhidaivik'.

Some of the Gopijans could not make to join Lord Krishna in the play of 'Raasa'. They had to remain at home only. They died in grief of separation of God. This grief is 'aadhidaivik'.

Thus 'aadhidaivik' suffering pertains to the soul (atma). It is due to the hindrance in meeting the God. If we endure such grief in the way Gopijans had done, the Lord grants us the grace.

Nand and Yashodaji also underwent such 'aadhidaivik' pang. Whenever Shri Krishna was out with the cows, and when he went to Mathura for the stay there, both Nandji and Yashodaji suffered 'aadhidaivik' grief of separation. Such grief is the highest achievement. Therefore Mahaprabhuji begs for such a grief.

यच्च दुःखं यशोदाया नन्दादीनां च गोकुले
गोपिकानां तु यद् दुःखं तद् दुःखं स्यान् मम क्वचित् (निरोध लक्षणम्)

The grief that gripped Nandji, Yashodaji and Gopijans, may it dwell upon me!

Specially, vaishnavs should endure sufferings. Vaishnavs have special relations with Vishnu. Rishi Bhrigu wanted to know who among the trinity was the greatest. He went to Vishnu. He kicked Lord Vishnu in his chest. Lord Vishnu remained unmoved and unperturbed, He did not even show his displeasure. On the contrary he asked Rishi whether he was hurt due to kicking his steely chest, and offered to serve him. Also, he kept the sign of the rishi as 'Bhrigulanchhan, on his chest. Vaishnavs, who are related to Vishnu should have no limits of endurance.

If anybody hurts us in anyway we must endure it. It is not a matter of timidity. Timidity is in being afraid of the grieves and succumbing to them. One poet has rightly written.

जो तूफानों में पलते हैं
वही दुनिया बदलते हैं ।

Grief is attached to mind as is happiness. Do not get inflated in happiness. like grief happiness also should be overcome. Happiness is likely to bring pride along and may jeopardise our 'vivek'.

If we consider happiness as a 'prasad' from God rather than the reward earned by us then it is not likely to make us proud. As retold in poetry all days are not equal. If we involve others in our happiness it helps in retaining our 'vivek'. However the grief should be borne alone.

By endurance of these three types of sufferings, three types of shelter from God is achieved. By enduring 'aadhibhautik' suffering the shelter is achieved through body. by enduring 'aadhyatmik' suffering, the shelter is achieved through mind. By enduring 'aadhidaivik' suffering the shelter is achieved through 'aatma'.

After showing the forms of dhairya, Mahaprabhuji also gives certain pragmatic tips.

At times the grief disappears of its own e.g. the scar on a body is cured without medicine. We should not prefer to endure the suffering which are self-disappearing type. The happiness and grief occur frequently. Hence we should not be obsessed of enduring grief lest we should start grieving on disappearance of grief!

A boar eats the filth. Once Rishi Narad in mercy took the boar to heavens on one morning, so that the it may get happiness. In the evening when Naradji met the boar, he was in great despair and agony. When asked why was he feeling uneasy, the boar replied that there was no filth in the heaven which he could eat"! We must safeguard ourselves so that we do not slip into such mental state.

If we get sick, we must cure ourselves and must not insist remaining sick for the sake of getting opportunity to endure suffering.

As it is seen earlier, if we see Godliness everywhere while enduring grief, then we will be able to happily negotiate the day-to-day misgivings among the relatives. If the wicked are not shedding their wickedness, why should we shed our nobility?

The indulgence in sense-enjoyment becomes a cause for grief sooner or later. This is the experience of one and all. So one should not think of the sense-pleasure by mind, should not speak of them and should never indulge in them by body. Shri Mahaprabhuji in his book 'sevaphala vivaran' describes the sense-pleasure to be troublemaker and advises to refrain from them.

However the slippery land of pleasure is not easy to walk straight e.g. a diabetic patient is not able to resist the temptation of eating sweets occasionally, a leper is not able to refrain himself from eating salty things. A heart patient is often not able to refrain from smoking. Having indulged in the sense-pleasure there is a requirement to withdraw. One is not able to do that.

One must surrender to Hari in such difficult situation.

AASHRAYA

Lecture delivered on 18th July, 2003

At last, after a prelude, Shri Mahaprabhuji talks about the form of the aashray (surrender)

Before 500 years, Mahaprabhuji thought of a way by which lives of his disciples may become 'Vrindavan'. This way is that of loving Krishna and Krishna alone. He ordained that we should eat, drink and sleep Krishna. This will help in shedding fear and one will come out a sure winner.

Mahaprabhuji emphasized the cleansing of 'inner mind'. He preached 'vivek' and 'dhairya' for purifying intellect and mind. Now he describes aashray (surrender) for the purifications of 'chitt' and 'ahankar'. 'Aashray' (surrender) has relationship with 'atma'.

'Vivek'; 'dhairya' and 'aashrya' are not obtained easily. They are the stepping-stones to rise in the life. But they cannot be climbed at once. After a lot of effort and keeping a lot of alertness the step of 'vivek' and 'dhairya' can be climbed one after the other. After that the Lord with his grace, imparts the surrender.

What Mahaprabhuji concludes at the end of the 'vivek, dhairya, aashray', I want to tell now before commencing 'aashrya'.

I confess before you first that I am not a teacher. Neither I am a preacher. I am only an ambassador of Shri Mahaprabhuji. I am his humble servant.

In the Pushtimarg there is a unique importance of the ambassador.

Mahaprabhuji at the end tells:

कलौ भक्त्यादि मार्गा हि दुःसाध्या इति मे मति ।

It is difficult to tread the path of devotion in the Kaliyug.

Scriptures have described chaturyug Sat, Treta, Dwapar and Kali. Every yuga has its efficacy on the society of that epoch. This is an established truth. Kaliyug is characterised by strife. Shri Naradji has seen twenty-eight evils proliferating in the society during Kaliyuga.

Bhagwat Padmapuran- Mahatmya Adhy.1 / Verse 77 says:

अयं तु युगधर्मो हि वर्तते कस्य दूषणम् ।
अतोस्तु पुंडरीकाक्ष सहते निकटे स्थितः ॥

In the Bhagwat, it is said that to fight, to spread the bitterness, to encourage villainy is the Kali's Yuga-dharma. Shri Krishna has ordered Kali for observing such a Yuga-dharma. An officer orders the peon not to allow anybody in the office and the peon will faithfully detain everybody outside. This is the duty of the peon. Thus the

order given by the Lord has to be strictly complied with by Kali. Everything is governed as Yugdharma. Whom to blame? We are tolerating all these. Even the God himself is tolerating this Yugdharma. He is called Pundarikaksh. (one whose eyes are like lotus). His eyes are like lotus. Bhagwan, whose eyes are tender, as lotus must be tendered in his form. When the God himself is enduring the Yugdharma who are we to complain?

The devotion has become difficult due to the efficacy of the epoch. Shri Krishna showed three ways to uplift the soul. Knowledge (Gnyana), Work (Karma) and Devotion (Bhakti). The God has also given us the head, limbs, heart etc. The intellect of the mind practises path of knowledge (Gnyan yoga). The limbs follow path of work (Karmayoga) and the heart follows way of devotion (Bhaktiyoga). Bhagwat says that all these three ways have been destroyed due to the efficacy of Kali. Had these instruments been lost, they would have been found out; had they been scattered, they would have been assembled back; had they been struck-up, they would have been made to work again. But it is not like that!

These instruments are not like phoenix bird that would reappear from its own ashes. Thus Mahaprabhuji says that the way of devotion etc. is unreadable in this epoch. Moreover for a being it is difficult to attain 'vivek' and 'dhairya'. Hence he advocated for surrender. He says:

ऐहिंके पारलोके च सर्वथा शरणं हरिः

Often the beings have desire and anxiety while living here and after death in the heavens. Mahaprabhuji insists only surrender unto Krishna. 'Aashray' means surrender. It is like two sides of the same coin.

Arjun told to Krishna:

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्

Arjun has surrendered unto Lord by becoming his disciple. If we take etymology of word 'aashraya' it is:

आसमन्तात् श्रयः सेवनं आश्रयः

If we serve God with body, mind and wealth, it is his surrender (aashray)

Also the other meaning is

आश्रियते इति आश्रयः ।

One unto whom we surrender is our 'aashraya'.

There is also a psychological purpose of insistence of Jagadguru Shri Vallabhacharya on taking refuge (surrender) in Hari.

There are innumerable thoughts in the mind of every individual. Out of those, two are principal. (1) Superiority and (2) inferiority. While in superiority one tries to lead

the weaker people, in inferiority one tries to be the servant of the mightier. These inclinations are known as self-assertion and self-submission respectively. Superiority breeds pride hence the ‘vivek’ is destroyed. In inferiority the one who wants to be servant always feels sorry. Hence loses ‘dhairya’. In the present time when the rift between the two persons in the business and relationship has widened, the person to whom we have surrendered or on whom we have sought refuge himself becomes questionable. There is a beautiful couplet :

એક માનવી બીજા માનવીને ગણે છે
માનવી દુકાળ બનતો જાય છે.

We can seek refuge only if a person who himself is fearless-always-everywhere. Every person on the earth is afraid of somebody, somewhere. How can a fearful person lend refuge to others? In the fifth chapter of Shri Bhagwat, Shri Laxmiji describes her husband (Vishnu) as the only fearless person in the whole universe (Bhag. 5/18/20).

स वै पतिः स्यादकुतोभयः स्वयं समन्ततः पाति भयातुरं जनम्

Real master (Pati) is the one who is he fearless forever and protects others who are struck by the fear.

Thus surrender unto Shri Hari is taking refuge in Shri Hari alone. The surrender will guard against both pride and sorrow. The book categories the surrender in three ways.

(1) **Solution** (upay) (2) **home** (ghar) (3) **saviour** (rakshak)

When the doctor treats a serious patient and does not get encouraging results, the relations of the patient ask, “Now do we have any **remedy**? (उपाय)”. The doctor answers, “Pray God”. Here is the prayer and the surrender a solution?

Home gives us safety. Home guards us in the most difficult times. Even after roaming around the world one feels relaxed at home. It is said, “The land’s end is home.” We also have been separated from Prabhu since long, and have taken a number of births. The refuge (surrender) unto Lord’s feet is like homecoming. We are bound to be protected there. We might not have to wander anymore.

We are bound to face difficulties at every step in our life.

We have confidence, to begin with in our relatives, their strength and ourselves. Therefore we think that we will be able to come out of the difficulties. However time proves that all these are incapable of solving our difficulties. Only the surrender to God is a sure shot. Many are protected by Hari like this. We get the solace from the fact that many others have been benefited from the surrender to Shri Hari. We also will meet the same fate. Poet Surdas has put this as:

चक्र के धरनहार गरुड के असवार
नंदके कुमार मेरो संकट निवारो
यमलार्जुन तारे गजग्राह तें उबारो
नाग के नथवारे मेरो तु ही आधार है ॥ १ ॥

नख पर गिरि धार्यो इंद्र हु को गर्व गार्यो ।
ब्रज को राखनहार बिरुद तिहारो ॥ २ ॥

दुपद सुता के बेर नेकहुं न करी देर ।
अब को अबेर सूर सेवक तिहारो ॥ ३ ॥

Surdasji sings the praise of Hari unto which Mahaprabhuji ordains us to surrender. Hari holds the 'Chakra'. 'Chakra' is a weapon. He protects those who have gone to his surrender with this 'Chakra' against the evil and the tyrants. 'Chakra' is also a form of brilliance. Therefore it removes darkness of the ignorance embedded in the den of the heart.

Garud is the king of the birds. He travels with great speed. He is the vehicle of Shri Hari. Hence it enables Lord to reach without delay to any devotee in trouble. The same Hari was the beloved Shri Krishna of Nandababa.

Krishna came to the rescue of many. He liberated two trees of 'Arjuna' (name of a tree)

These arjuna trees were sons of devotee Kuber in their previous birth. They were Nalkuber and Manigriv by name. They were caught indulging in indecent exposure. Naradji happened to pass through there. They did not pay respect even to Naradji. Naradji cursed them to become tress. However he graced them the way to liberate but only when Shri Hari blessed them. They were tress in front of Nandaji's place. Once when Shri Krishna as a child was tied up with an obstacle, he moved along with the obstacle. When he passed through the gap between these trees, the obstacle got entangled. On further pressing by the Lord the trees got uprooted. Thus both Nalkuber and Manigriv were liberated.

One elephant lived in a jungle. He was living happily with his relatives and friends. He was very strong. He enjoyed company and support of all other elephants. Once he was bathing in a lake. One crocodile caught hold of his leg. In his previous birth the elephant was a king named Indradymn. He had become elephant because of a curse.

Once when the crocodile had gripped his leg, the elephant attempted hard to get rid of the clutches but in vain. Even all his relatives and family members went away. The elephant had earned the grace by the good deeds of his previous births. He experienced that his strength as well as that of his relatives was of no use at that moment. Finally he cried for Hari. Hari arrived on Garuda. Shri Hari made him free from the crocodile.

There was a water body in Vraj. The serpent 'Kaliya' was living inside. He had made the water of the water body vicious. Anybody who drank its water died. Krishna tamed even such a serpent. The serpent who was scaring all, got terribly afraid of Shri Krishna. He left the stream and went away. Thus Shri Krishna saved the people of Vraj.

Once there was an occasion of 'annakut' in Vraj. The king of Gods Indra was agonised and he got enraged. He blew the wind as if to end the earth. It rained unprecedented and the entire region was inundated. Shri Krishna lifted the hill of Govardhan by the nail of index finger. Thus He saved 'Vraj'

In the Indraprashta, Draupadi was being stripped off. Draupadi thought the elderly Dhritrashtra and Bhishma would help. Although she had the protection of five of her husbands who were great warriors, she was helpless. In the end she cried for Hari. He protected Draupadi at once.

Surdasji reminds his Hari that as he had helped so many of his devotees, now it was his turn. He asks, "Why do you delay my turn?"

This is the claim of a true devotee who has surrendered to Shri Krishna. It is the assertiveness of the devotee who could tell even Shri Hari for the delay he was making. It is neither the pride nor the sorrow. It is only the glory of the soul. In every soul there resides Prabhu. Hence the soul is to surrender into the Prabhu only.

We might have passed through a number of birth cycles. We might have obtained some 'vivek' and the goodwill might have purified our intellect to some extent. but presently they have become solid like a rock. We need to elevate the 'vivek'.

Once a wife of a sage was turned to a boulder because of a curse. Only when Rama himself stepped on the rock, the rock became a live lady who was "liberated Ahalya".

One poet has verily written:

અહલ્યા થઈને સૂતું છે અમારું જ્ઞાન અંતરમાં
ગુરુ મમ રામ થઈ આવો તમારો સ્પર્શ ઝંખું છું.

We were also like Ahalya. Gurushri Vallabhacharya arrived in our life. His touch itself aroused the 'vivek' in us which in turn will beget 'dhairya' and hence. Prabhu will grant us the 'aashray'. But, our commitment is required. There is a very suggestive poem. It is written by a poet 'jatil'. The poem is from the book 'Gujarati sahityana vanchanni ardha shatabdi' compiled by shri Mahendra Meghani :

પ્રભુને ભરોસે જ જીવનરૂપી નૌકા આ ભવસાગરમાં તરવા મૂકી દીધી છે.
પછી પ્રભુ જે કરે તે ખરું એવી સ્વીકૃતિ પણ છે.
કેંકતાં પાસા અમે પણ દાવ તારા હાથમાં છે.
હાથમાં શસ્ત્રો અમારા, ઘાવ તારા હાથમાં
સઢ ચઢાવી સાત એ ઉપડી મઝધારમાં
તાડવી કે તારવી એ નાવ તારા હાથમાં.

Such an unflinching surrender is very necessary in our life. Whatever God is doing is for my good. This spirit should not be lost.

Different cults may tell the same thing in different ways. But the underlying meaning is one and the same.

ग्रंथ पंथ सब जगत के बात बतावत तीन
रामहृदय, दिल में दया, तन सेवामें लीन

Sant Kabir tells the elixir of his knowledge. Apparently the different holy books may look to be different, but they tell these three things explicitly. Keep the God resident into your heart. This is the surrender unto God. Keep your heart full of mercy. This is 'vivek', and keep your body busy in service in such a way that the endurance of the grief i.e. 'dairya' is automatically achieved.

Shri Mahaprabhuji has described the 'surrender' (aashray) to be of six different types.

अनुकूलस्य संकल्पः, प्रतिकूलविसर्जनम् ।
करिष्यतीति विश्वासो भर्तृत्वे वरणं यथा
आत्मनैवेद्यकार्पण्ये षड्विधा शरणागतिः : (पंचश्लोकी)

- (1) Being conducive to Prabhu,
- (2) Leaving whatever is against the Prabhu
- (3) Trusting Prabhu and thinking that he will do only good to me.
- (4) Thinking "Prabhu is my Lord so he will take care of my needs".
- (5) Surrendering unto Prabhu in toto.
- (6) Having a bent of mind that 'I am the servant of the Lord'.

The six-step surrender will not allow us to be uprooted even in the most difficult situation facing our lives. Shri Mahaprabhuji classifies these situations into fourteen types.

ऐहिके पारलोके च सर्वथा शरणं हरिः :

While alive in this world or after death in the heavens only Hari is the asylum.

दुःख हानौ तथा पापे भये कामाद्यपूरणे
भक्तद्रोहे भक्त्यभावे भक्तैश्चातिक्रमेकृते
अशक्त्ये वा सुशक्त्ये वा सर्वथा शरणं हरिः :

When we are afflicted by some grief generally we become victim thrice. Firstly before the grief comes we are grieved in its anticipation. Secondly we become grieved when actually it arrives and thirdly in the memory after the worst is over. Only Hari can save us from this situation!

Sometimes we commit sin either in our knowledge or without knowing. Shri Vyas Maharshi considers troubling of others as sin. For the devotees, even forgetting the God's surrender is also a sin.

At times we experience fear. It is born out of the feeling of insecurity. The greatest fear is that of death. Here also, Hari is our only hope.

We crave for so many things. We do not get them all. Accept Hari's surrender even in such circumstances.

We happen to ill-treat certain saint or criticise them. Hari is our saviour from the consequences of such mis-conduct.

The six-fold enemies residing within are not allowing the devotion to foster. The dearth of devotion also could be handled by submitting to Hari.

Sometimes we become contentious to devotee or guru, Hari could come to our rescue, even there.

We have the bent of mind to consider that the simple work is all done by us. We remember Hari only when we negotiate difficulty. In fact we should remember Hari while doing every work.

One must not remain in pride. If we are not able to retrain from it, we must take refuge in Prabhu.

We support our family. We should not take pride in it. We should be like a trustee of our family. We have to take care of them thinking that they are God's Property. That is our duty. If we are becoming proud of that, its antidote is surrender unto Shri Hari.

Even if our family members revolt, we must continue supporting them.

At workplace, we meet many people. Even when we happen to be ill-treated by them, we should seek surrender unto Lord. A Guru also should go to the feet of Lord when his own disciple challenges him.

For keeping our mind in the upper strata, we must surrender unto Lord.

One must always think in his mind that only Hari is my refuge. One must keep singing the same tune. The four Sanatkumars always sing the songs of Hari's surrender
॥ हरिः शरणं ॥.

As a result even the time had stalled for them and they became ageless. This is the power of surrender.

Shri Mahaprabhuji proclaimed an important principle that the opposite of Hari's surrender is surrender unto others. Therefore one should not take refuge in anything other than Hari. If one does that, it reveals one's mistrust unto Hari. If we trust Hari, we may not have any occasion of sighing. Mistrust is an obstacle in our life.

Shri Mahaprabhuji describes the 'surrender unto other' and the 'trust' by two examples:

Ravan abducted Sitaji and took her to Lanka, kept her in Ashok Vatika. Hanuman, Ram's sevak went there as Ram's messenger. He went on rampage in the garden. Ravan's son Meghnad came there with his troupe. Hanuman could not be arrested. At last Meghnad used the weapon called 'Brahmastra'. Hanuman saw his Prabu's strength in the weapon, because Brahmastra was obtained using God's grace. So the sevak of Hari respected even his weapon. He got trapped in Brahmastra without resistance. He was brought to Ravan. Ravan asked why had they tied Hanuman by the cotton thread of Brahmastra instead of chaining him. Hanumanji at once thought that this was the doubting of Brahmastra on Ravan's part. He immediately got rid of the grip. Thus, do not doubt your Hari. Hanuman freed himself once Ravana put mistrust in Hari's weapon.

Hari is always a well-wisher of those who accept his surrender. One must learn the 'trust' from the bird 'chatak'. Chatak drinks water only when it rains from constellation of 'swati'. It does not drink water from any other constellation. It trusts God so much that it is confident that the constellation of swati and the rain will combinedly arrive.

Whatever we gain out of surrender and trust of Hari, we should accept without attachment.

Shri Mahaprabhuji also proclaims that one must not run away from such difficulties. One need not renounce the world on that account.

One ought to do what is ordained by Prabhu, without attachment. There should be an attitude of surrender and surrender alone.

Shri 'Acharya Charans' tell us that in the Kaliyug only the surrender unto lord is effective. We have seen right in the beginning that the path of devotion etc. is very difficult in Kaliyug.

Jagadguru Shri Vallabhacharya ever being an able person himself believes that his humble duty is to keep Hari happy. Therefore he puts very humbly to his disciples:

एवमाश्रयणं प्रोक्तं सर्वेषां सर्वदा हितम्
कलौ भक्त्यादि मार्गा हि दुःसाध्या इति मे मतिः

Our lives will become Vrindavan if we tread through this path, and will find its place in Vrajadhip.

With this commentary, the book '**vivek dhairya aashray**' comes to an end. I have taken refuge in 'vachanamrut' of my gurudev kankroli Naresh **Goswami Shri Vrajeshkumar, Goswami Shri ShyamManoharji, Param Bhagwadiya Shri Navaneetpriya Shashtriji and Param Bhagwadiya Shri Rameshbhai Parikh**. Whenever you might have felt the joy during the course of my presentation, it was due to the thoughts of my Shri Vallabh, and the deliberations of my acharya and gurus. Whenever you might have felt otherwise, it was due to my error. Pardon me for the same.

"Astu"

Reflections (પ્રતિભાવ)

પ્રભુ તરફ વળવાનો રાજમાર્ગ જો કોઈ હોય તો તે ભક્તિ છે. ભક્તિના અનેક પ્રકાર છે. ભાગવતમાં નવધા ભક્તિ પર વિશેષ ભાર મુકાયો છે. માત્ર ભક્તિ કરવામાં ‘ઇતિ’ નથી આવી જતી. ભક્તિ માટે સમજ કેળવવી પડે. કોરી ભક્તિ કે કોરું જ્ઞાન કશા જ કામમાં ન આવે. સમજનો જો કોઈ સદ્ગ્રંથ હોય તો તે “વિવેકધૈર્યાશ્રય” છે. શ્રીમહાપ્રભુજીની અલૌકિક કલમ પ્રસાદી એટલે “વિવેકધૈર્યાશ્રય”. જેના શબ્દે શબ્દે પ્રગટે છે ભક્તિના દીપ. ભક્તિદીપના અજવાળે પ્રભુપંથ સરળ બને છે. અલબત્ત “વિવેકધૈર્યાશ્રય” માત્ર વૈષ્ણવજન પૂરતો મર્યાદિત નથી. સહુકોઈ મુમુક્ષુજનને માટે પથદર્શક છે. આ ગ્રંથ “બહુજન હિતાય, બહુજન સુખાય” છે. આ ગ્રંથનું સુંદર પ્રતિપાદન ડૉ. પીયૂષભાઈ પરીખ દ્વારા આ પુસ્તક દ્વારા કરાયું છે. વિવેક અને ધૈર્ય પૂર્વક કૃષ્ણાશ્રય પામવાનો સરળ અને સહજ પથ તેઓશ્રીએ આ પુસ્તકમાં આલેખ્યો છે. તેઓના મનનીય ત્રણ પ્રવચનનું આ એક તુલસીદલ જ છે. રસાળ છતાં આંડબરવિહીન વાણીમાં ત્રણ પ્રવચનનો ત્રિવેણી સંગમ જેમાં સામાન્ય જન પણ ડૂબકી મારી શ્રીમહાપ્રભુજીની પ્રસાદભૂત વાણીમાં નિમજ્જન કરી શકે તે રીતે મૂલવવા સ્તુત્ય પ્રયાસ કરાયો છે.

- શ્રી બિપિનભાઈ શાહ

રાજ્ય કક્ષાના માજી શિક્ષણ મંત્રી - ગુજરાત રાજ્ય

મહાપ્રભુજી શ્રીવલ્લભાચાર્યજીના પુસ્તક “વિવેક, ધૈર્ય અને આશ્રય” ઉપર શ્રી ડૉ. પીયૂષભાઈનાં પ્રવચનો સાંભળવાની તથા માણવાની ખૂબ જ મજા પડી. આ બધાં જ પ્રવચનો આપણા દૈનિક, વ્યાવહારિક જીવન સાથે ખૂબ જ સંકળાયેલા પ્રશ્નના સમાધાનમાં બહુ જ ઉપયોગી થાય છે. દરેક વ્યક્તિને તેના જીવનભર જીવન જીવવાની સાચી સમજણ આપે છે. આ પ્રવચનનો બહોળો પ્રચાર થાય અને દરેક વ્યક્તિને તેનો લાભ મળે તો બહુ જ સારું કામ થશે.

- ડૉ. બી. બી. ઝાંઝરૂકિયા (ગુંજન લેખ, ભરૂચ)

પ.પૂ. મહાપ્રભુજી રચિત ષોડશ ગ્રંથ શ્રેણીના આઠમા ગ્રંથ વિવેક, ધૈર્ય અને આશ્રય આધારિત પ્રવચન શ્રેણીમાં ડૉ. પીયૂષભાઈ પરીખનું પ્રવચન સાંભળતાં અવર્ણનીય આનંદ થયો. ડૉ. પીયૂષભાઈ વ્યવસાયે તબીબ હોવાને નાતે વ્યક્તિના તનના અભ્યાસી છે, પરંતુ તેનાથી વિશેષ તેઓશ્રી માનવીના મનના અભ્યાસી છે. તેઓશ્રી આ મહાન ગ્રંથને કેન્દ્રમાં રાખી અદ્યતન વ્યવસ્થાપન (Modern management) નો તલસ્પર્શી અભ્યાસ કરાવે છે. અત્યંત રસાળ અને પ્રવાહી શૈલીમાં વિવિધ ઉદાહરણો દ્વારા સૌ ધર્મપ્રેમીઓને મંત્રમુગ્ધ કરે છે. જે વિષય ઉપર તેઓ પ્રવચન કરે તેનો તેઓશ્રી ઊંડાણથી અભ્યાસ કરતા હોવાથી તેમનું વક્તવ્ય સૌને ધર્મનું ઉત્તમ રસપાન કરાવે છે. તેઓશ્રીને સાંભળવા તે જીવનનો એક લ્હાવો છે. ભરૂચ ડિસ્ટ્રીક્ટ મેનેજમેન્ટ એસોશીએસને આ પ્રવચન શ્રેણી યોજી સૌને ઉપકૃત કર્યા છે અને હવે તે પુસ્તકરૂપે પ્રગટ થાય છે ત્યારે વિશેષ આનંદ થાય છે. બી.ડી.એમ.એ. તથા ડૉ. પીયૂષભાઈને અભિનંદન.

- શ્રી રણછોડભાઈ શાહ (એમિટી સ્કુલ)

ભરૂચ જી.એન.એફ.સી.ના ઑડિટોરિયમમાં ભરૂચના ખ્યાતનામ ડૉક્ટર અને તેથી કંઈક વિશેષ એવા પ.ભ. ડૉ. પીયૂષ પરીખે ‘વિવેકધૈર્યાશ્રય’ વિષેની વ્યાખ્યાનમાળામાં મનનીય મંતવ્યો પ્રસ્તુત કરીને સવિશેષ એવા બૌદ્ધિક શ્રોતાઓને મંત્રમુગ્ધ કર્યા હતા.

પુષ્ટિમાર્ગના આચાર્ય શ્રીવલ્લભાચાર્યજીએ રચેલા ‘વિવેકધૈર્યાશ્રય’ગ્રંથ ઉપર જે ટીકાઓ જુદા જુદા આચાર્યોએ લખી હતી તેનો સુભગ સમન્વય ડૉ. પીયૂષભાઈના વક્તવ્યમાં જોવા મળ્યો.

વિવેકધૈર્ય અને આશ્રય વિશે જણાવતાં શ્રીમદ્ભાગવત, શ્રીમદ્ભગવદ્ગીતા, વેદમંત્રોની સચોટ ઉક્તિઓ દ્વારા શ્રી પીયૂષભાઈએ રજૂ કરેલ વક્તવ્ય સર્વ શ્રોતાઓને ભાવવિભોર બનાવી ગયું અને શ્રીવલ્લભાચાર્યજી વિશે પણ જ્ઞાન મેળવ્યું.

- દાસાનુદાસ વૈકુંઠલાલ શંકરલાલ ભગત

ભરૂચ ડિસ્ટ્રીક્ટ મેનેજમેન્ટ એસોસિયેશન (BDMA) દ્વારા આયોજિત સાંઘ્ય-વાર્તાલાપમાં જી.એન.એફ.સી. કોર્પોરેટ ઑડિટોરિયમમાં માનવ માત્રના રોજ-બરોજના જીવન વ્યવહારમાં અતિ-આવશ્યક કાર્ય-શૈલીને સિદ્ધાંતોને “વિવેક-ધૈર્ય-આશ્રય”માં સંકલન કરી વ્યવસાય અને વ્યવહારમાં કેવી રીતે ઉપયોગી છે તે આપના વક્તવ્યમાં ખૂબ જ સરળતા પૂર્વક અને રસપ્રદ શૈલીમાં જણાવા મળ્યું અને ઉપસ્થિત વિશાળ શ્રોતાગણને આપે ભાવ-વિભોર કરીને એક નવી દૃષ્ટિ “વલ્લભીય દૃષ્ટિ”ના દર્શન અને અનુભવ આપ કરાવી શક્યા.

- શ્રી જયેશ પરીખ પ્રમુખ - આં.રા.પુ. વૈષ્ણવ પરિષદ, ભરૂચ શાખા

BDMA ના નેજા હેઠળ અમારા પુષ્ટિમાર્ગના મર્મજ્ઞ અભ્યાસુ, કીર્તનકાર ડૉ. પીયૂષ પરીખના શ્રીમહાપ્રભુજી વિરચિત ‘વિવેકધૈર્યાશ્રય’ પરનાં ત્રણ પ્રવચનો મેં સાંભળેલ છે અને તેમને શ્રીમહાપ્રભુજીના સિદ્ધાંતોને સરળ અને સચોટ શૈલીમાં સમજાવી હાજર રહેલ શ્રોતાગણને ભાવવિભોર અને મંત્રમુગ્ધ કર્યા હતા. જીવનની જટિલતાઓથી અને સતત દોડતી જિંદગીથી થાકેલા મનુષ્યોને માનસિક શાંતિ માટે હવે ભૌતિક સાધનો ટાંચા પડવા લાગ્યાં છે ત્યારે શ્રીમહાપ્રભુજીએ રચેલ ૫૦૦ વર્ષથી પણ વધુ પુરાણા ગ્રંથો આજે પણ જીવન ઉપયોગી અને માનસિક શાંતિ મેળવવાનું સાધન છે તે ડૉ. પીયૂષ પરીખે પ્રવચનો દ્વારા સાબિત કરી બતાવેલ છે.

- શ્રી ભરતભાઈ શેઠ (સ્પેસીફીક વેન્ટીલ ફેબ્રીક, ભરૂચ)

Dr. Piyush Parikh was born in July '51 and was educated at Patan. He had his Schooling and Higher Education at Science College as well as Medical College affiliated to Gujarat University.

He is a Doctor as General Practitioner and loves Music, Reading and Socio-religious activities.

I am proud of having an opportunity to work with him in Rotary Club when he was the President of the Rotary Club of Bharuch in year 2001-2002.

His vision, positive approach for decision, punctuality and spiritual understanding are the qualities of his success in all aspects.

The lecture series on “vivekdhairashray” was his creative thoughts encouraging all the executives to achieve the goal through spiritual strength which is an ultimate way to success. This needs to be kept in every school bags, on the top of desk of every

entrepreneur, bureaucrat and industrialist.

On behalf of my fellow rotarians and my family, I pray God for his long happy and prosperous life.

- Parag Sheth

President - Rotary Club of Bharuch - 2003-2004

ડૉ. પીયૂષ પરીખ સાહેબના અમૂલ્ય “વિવેકઘૈર્યાશ્રય”ના પ્રવચનથી પ્રેરાઈને અમને નવું જીવન જીવવાનું બળ મળ્યું છે. અમારો સમગ્ર પરિવાર ડૉ. પીયૂષ પરીખ સાહેબનો ખૂબ જ આભારી છે.

- શ્રી એન. સી. શાહ શ્રોતા, જી.એન.એફ.સી., ભરૂચ

શાસ્ત્રોની વાણીને રોજબરોજનાં વ્યવહારમાં વણી જીવનને કેવી રીતે ઊર્ધ્વગામી બનાવી શકાય એનું સચોટ નિરૂપણ કરતી ડૉ. પીયૂષ પરીખની અસ્ખલિત વાણીમાંથી માત્ર બોધ કે ઉપદેશ નહિ પરંતુ સચ્ચાઈનો નીકળતો રણકો સ્પર્શી જાય છે.

- ડૉ. પંકજ શાહ - ટ્રસ્ટી, સેવારૂરલ, ઝઘડિયા

“સર્વત્ર હરિ છે અને સર્વ જ હરિ છે એ દૃષ્ટિ કેળવવી તે વિવેક. આ જ વિવેક ધૈર્ય ઉત્પન્ન કરે છે. ધૈર્ય એટલે લાગણીઓ ઉત્પન્ન કરતાં મનને હરિ સાથે જોડી દેવું. હરિ અને એ જ હરિ માત્રનું શરણ એટલે આશ્રય.” આવી જીવન જીવવાની સાચી સમજણ આપણને ડૉ. પીયૂષ પરીખ જેવા જ્ઞાની માણસ સિવાય કોણ આપી શકે ?

- શ્રી અમર સહાની - સેક્રેટરી જનરલ, બી.ડી.એમ.એ.

ડૉ. પીયૂષભાઈ પરીખના “વિવેકઘૈર્યાશ્રય” વિષયના પરિસંવાદો સાંભળવાની અમૂલ્ય તક મને સાંપડી હતી. તેમના જ્ઞાનધોધમાં ન્હાવાની મજા આવી. કેટલાય ગ્રંથોના જ્ઞાન-ઝરણાઓ ભેગાં થઈ આ ધોધનું અવતરણ થયું હતું. સંગીતની ભાષામાં એને “સીન્થેસાઈઝર” જેવું કહી શકાય. મને તેમના આ પરિસંવાદ વખતે આરંભમાં પ્રાર્થનાનો મોકો મળ્યો હતો. શ્રી ઝવેરચંદ મેઘાણીના સૂચક ગીત દ્વારા આ કાર્યક્રમની છડી પોકારી હતી. શ્રી પીયૂષભાઈની વાણીએ “વિવેકઘૈર્યાશ્રય”ને જાણે લોકજીવનમાં સંગીતરૂપે રજૂ કર્યું.

- શ્રી અભેસિંહ રાઠોડ

આચાર્ય - પ્રોગ્રેસીવ હાઈસ્કૂલ

આંતરરાષ્ટ્રીય લોકસંગીત કલાકાર

પ્રથમ આવૃત્તિ અંગે કેટલાક મંતવ્યો

પ્રિય ભાઈશ્રી,

આપે મોકલેલ પુસ્તક “વિવેક, ધૈર્ય અને આશ્રય” મને મળ્યું છે. વિષય અધ્યાત્મનો છે. મનપસંદ પડે એવો છે. સારું પુસ્તક મોકલવા બદલ ખૂબ ખૂબ આભાર.

- શ્રી રાજેન્દ્ર શાહ, કવિ

I have gone through the book “Vivek, Dhairya, Ashraya” and a few of our colleagues have also read it. The coverage of the subject is very much kin to our thought of life and certainly helps to address the day to day problem in better way.

May I the privilege of asking two aspect :

- (i) If more copies can be made available for the distribution amongst our members & few others.
- (ii) If I can present the said views in Punjabi language and get the same included in some journal here also making due acknowledgement Dr. Piyush Parikh - author of the book.

- Shri H. S. Arora

Secretary - Patiala Management Association

ABOUT THE BOOK :

Vivek Dhairya Aashray in Pragmatism and Profession.

Mahaprabhuji Shri Vallabhacharyaji authored the book “**Vivekdhairyashraya**”. He wrote the book for the benefit of his disciples. He preached his disciples to lead their life at home and at workplace centering around Krishnaseva and Krishnakatha. Life is full of adversities and restrictions.

These limitations of life do not remain a source of sorrow for one who implements the principles “Vivek Dhairya Aashray” promulgated by Shri Mahaprabhuji. Shri Mahaprabhuji has explained Vivek, Dhairya and Aashray with a unique connotation.

Though written about 500 years back, “Vivek Dhairya Aashray” is relevant and useful to one and all even though in the present era.

This booklet “Vivek Dhairya Aashray - in pragmatism and profession is based on the evening talks delivered by Dr. Píyúsh Paríkh at Bharuch District Management Association on “Vivekdhairyashray” on 2nd May’03, 13th June’03 and 18th July’03. The lectures delivered in Gujarati are translated and put in the form of this booklet. The attempt is to put Shri Mahaprabhuji’s wisdom to the corporate world.

ABOUT DR. PÍYÚSH PARÍKH

Dr. Píyúsh Paríkh, born in Patan (Gujarat) has Bharuch as his ‘karmabhúmi’. He has been a Medical General practitioner for the last 25 years. He is a devotee of Pustimarg of Shri Vallabhacharyaji. His guru is Shri Varjbhushanlalji Maharaj (Kankroli Naresh). He benefits the vaishnavs of Bharuch with his ‘Satsang’. He has toured for his ‘Satsang’ to places like Jambusar, Sankheda, Rajpipla, Rajpardi, Dahod, Anand, Hyderabad, Mumbai etc. He has a speical inclination for Pustimargiya ‘Kirtans’. He has also authored books on Pustimargiya Sahitya. He was felicitated at the hands of Pujya Goswami Shri Dwarkeshlalji Maharaj (Vadodara) by Shree Jee Mandir, Bharuch and Sat Swarup Haveli Trust, Bharuch for his services to the vaishnavs.

He is ex-president of Bharuch Rotary Club. He contributes regularly to the programmes held by Bharuch District Management Association, Book Lover’s Meet, Omkarnath Thakur Sangeet Mandal and other institutes.

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